
T H E

CRITICAL REVIEW.

For the Month of May, 1783.

Nummorum Veterum Populorum & Urbium qui in Museo Gulielmi Hunter asservantur, Descriptio Figuris illustrata. Opera & Studio Caroli Combe, S. R. & S. A. Soc. Lond. 4to. 2l. 15s. G. Nicol, Strand.

THIS elegant volume, the last legacy of the very candid and intelligent possessor to the public, is rendered more valuable by reflecting on the loss which it has lately sustained. The splendor and the munificence which Dr. Hunter has so often displayed in adorning the science which he loved, and assisting the progress of the other branches, in which he was less interested, deserve the highest commendation. We do not always meet with the liberality of disposition, which makes the possessors of collections eager to communicate their stores, and to diffuse both the taste for science, as well as the means of gratifying it. Contented with their own enjoyments, or the limited applause of a narrow circle, they desire no more: to collect is often to hide, and the cabinet of the antiquary is more inaccessible than even the chest of the miser. The gloomy cynic, indeed, will not always draw the most advantageous conclusions, even from the most profuse liberality: where he cannot fix the charge of selfishness, he will hint at ostentation; and the man whom he cannot censure as avaricious, he will despise as vain. It is always an invidious task to trace the motives of actions; to endeavour to detect a puerile vanity, or a desire for applause, as the origin of useful and apparently meritorious conduct, adds little to the credit of the critic, unless candor and charity are excluded from the virtues which he wishes to obtain. He ought to receive

the advantages which wealth and science bestow, with gratitude and attention; nor enquire for a motive, when public benefit is the necessary consequence.

It is not our present business to defend the antiquary, who collects the medals of former ages, or to prove the utility of these permanent records of other times. The real advantages of the study of medals are probably not numerous, but they are important; and we may be permitted to observe, that the attentive medalist, who hangs, with rapture, over the sacred rust, and investigates with care ten thousand trifling legends, by this means only can qualify himself to restore the true æra of a disputed monarch, or to arrange the confused narration of a careless historian. Ancient medals afford few materials to amuse the fancy or gratify the taste. The workmanship is generally rude and inelegant; and the inscriptions, originally concise and expressive, must be supplied by patient attention or a careful comparison. To this, indeed, there are exceptions, which are described with raptures; but the antiquary is, in this respect, like the traveller, who contemplates with transport the scanty verdure which sometimes occurs in the vast extent of a sandy desert.

Dr. Hunter, after he had collected with care what nature offered, turned to the works of art. Among these, medals attracted his attention, and the vast number which he has collected were procured within the space of thirteen years. As he wishes to perpetuate the memory of his benefactors, we shall add our assistance. The very liberal communications which he has received, confer the highest honour on those who have bestowed them. The foundation of the collection was laid in the year 1770, from those of the Rev. Mr. Dawes, and Thomas Sadler, esq. The next year added much to the stock from various cabinets, particularly that of Isaac Jamineau, his majesty's consul at Naples. Mr. Sainthill, surgeon, in 1772, the prince of Peralta, and Mr. West, formerly president of the Royal Society, in 1773, continued to enrich Dr. Hunter's Museum. In 1776 the Egyptian coins were much increased from the collections of Mr. J. Bruce, and Mr. C. Lindegreen, a Swede, who had resided in Egypt. Mr. Duane, with a singular benevolence, added his collection to our author's in the same year, and it contained the accumulated treasures of many elegant scholars and eminent antiquaries. At the same time Mr. J. White supplied from his Museum those coins which were wanting in Dr. Hunter's; and, as if this year was to be distinguished by the value of the acquisitions, and the characters of the benefactors, Dr. Russell supplied those deficiencies which his ample collection enabled

enabled him to discover. The year 1777 added still additional stores from the editor Mr. Combe, a foreign nobleman, the late Mr. Swinton, Mr. J. Smith, formerly his majesty's consul at Venice, the Rev. Dr. Eyre, and Mr. Samuel, of Lincoln. In the year 1780, the design of the present publication was announced; the public approved of it, and the Doctor's friends urged it by their advice, and assisted it by their communications. His majesty presented him with a very valuable Athenian medal, and his other benefactors were Messrs. H. Walpole, Crofts, Bosanquet, J. Lee, as well as the celebrated Abyssinian traveller, Mr. James Bruce, of Kinnaird. In thus sketching the outlines of Dr. Hunter's accumulating riches, we have omitted many lesser benefactors; indeed, the liberality of his friends was so extensive, that our article would not properly contain the list alone. It has also happened, in this full tide of antiquarian acquisitions, that many medals have occurred after the parts of the work to which they belong have been printed. These are designed for a supplement, which the Doctor hoped—on what a frail foundation are our best hopes placed!—might make, by his future collection, a proper volume. We can now wish only that his successors, with an equal zeal for the attainment of science, may add an equal desire to promote it by their communications.

This work contains a description of the Greek and Roman coins, arranged according to the different cities in which they were struck, that are contained in Dr. Hunter's Museum. This is the most proper and convenient order. It is not easy always to distinguish the money of the state from that of the cities, coined under an appointed mint-master: the different coins were probably of equal credit in the different provinces; and a chronological series is impossible, because an ancient medal is seldom distinguished by the æra in which it was struck. The Grecian medals are superior to the rest of the ancient ones in exactness and expression. The attitudes are often designed with spirit and propriety; but we cannot always admire the execution. The united labors of Hardouin and Vaillant have nearly completed the catalogue of the coins of cities which have been hitherto discovered; and those contained in different collections have been frequently engraved. In the present enumeration, which is ornamented by very elegant and exact representations, we are frequently referred to the magnificent plates of the Pembroke collection, those of Pellerin, Gesner, Florez, and many others. The figures, which are added, contain those medals which have not hitherto been engraved. The editor, indeed, observes that a

slight difference may sometimes be found between the description, and the plates referred to, of other collections; but these are of little consequence, if the medal is, in the more essential respects, the same. We have seen few plates of medals so elegant and exact as those now before us, but we still think that something is wanting to their perfection. The rude strokes of the earlier medals, and even the improved figures of the Grecian ones, with their most expressive attitudes, may be more *faithfully* represented by engravings in aqua tinta; at the same time every part which is in relief in the medal, should be represented in the same manner in the plate. Indeed the only defects of the representations before us seem to be a degree of elegance which they do not deserve; and sometimes omitting the relief, which, in the specimens we have examined, is very discernible; but we ought to add that the omission very rarely occurs.

The other plates represent the monograms of the different coins, which are arbitrary marks of the mint-master, and either point out the city in which the medal was coined, or sometimes probably the superintendant of the work. Some peculiar inscriptions, a scale to ascertain the size of the coin, and some medals of an uncertain origin, follow; but the obscurity of this subject prevents our offering the slightest observation on it.

The description of the coins is concise and clear, without any conjecture concerning the æra of the medal, or the occasion of its being struck. The descriptions are accompanied with four columns, denoting the number, the metal, the size, which refers to the engraved scale, and the weight of the several coins; so that the work supplies, in some measure, the use of a well-furnished cabinet.

It was intended, in a future volume, till the new supplies had swelled the promised appendix to its proper bulk, to publish an account of the other medals of this Museum. These were the Persian, Phœnician, Samaritan, Palmyran, and Carthaginian coins, with some others whose alphabets were little known; the coins of the ancient kings, particularly the Grecian; those of the emperors, struck in the colonies and Grecian cities; the inedited Roman coins; and the Saxon and English coins. At present, however, this is a promised land, of which the prospect alone may be allowed us, but its accomplishment will add a dignity to the character of the possessor; and, if the work be conducted with as much fidelity and judgment as the present, an additional lustre to that of the editor.

The American Wanderer through Various Parts of Europe. In a Series of Letters to a Lady. By a Virginian. 8vo. 7s. Robson.

WE might justly dispute our author's title to each of his denominations, and, instead of an *American Wanderer*, call him an *English Recluse*. There is, in reality, no discriminating circumstance which points out the country of our traveller, and there is no description so striking and appropriated, that might not have been dictated in the closet, or at least collected from other publications. The success of Dr. Moore's lively and interesting narrative has probably occasioned the present *wandering*; and, though he 'follows his parent with unequal steps,' yet we have been sometimes amused with his spirited observations, though often disgusted with his frivolity. But we cannot yet finish our criticism on the title. The letters are said to be addressed to a lady, and there is a very distant hint that this lady is married; at least we see no other connection between our author's history and that of Werter with his Charlotte. Even this account is, however, suspicious; for the author dwells with such animation on the personal beauties of his female adventurers; there are so many particular, and sometimes even licentious descriptions, that we think no lady of virtue could have permitted them to be addressed, exclusively, to her. But these observations will not affect general readings; though there are some circumstances which delicacy may not altogether approve, yet the innocent mind will not meet with any very severe shocks.

Though we have mentioned that the probable prototypes of this lively volume were those of Dr. Moore, yet Sterne must claim his share. Our author too has his monk, who is described with humour and spirit; but he tells us that he enquired of Dessein, whether any one in that neighbourhood resembled the Franciscan of Yorick. The cold heart who could for a moment think of an original, the philosophical apathy which could ask the question, will be despised by the genuine admirers of sentimental travelling. The portraits of Sterne want no original; they are the children of feeling; the efforts of lively imagination, suggested by the slightest circumstances, in unison with the present disposition. Avaunt, ye imitators! may the name of our Virginian never again blot the page which that of Sterne has sanctified. His picture of the noble Austrian ought, however, to be rescued from this censure. It is drawn with spirit and feeling, and we shall therefore insert it.

‘ Of the monks invited to dine with us there was one by birth an Austrian—a tall, manly, commanding figure! Courage and dignity beamed in his countenance—He had more the air of a general than of a monk! We since learned that he was a man of birth; that, in early life, he had been a soldier—had loved, but a disappointment in the most tender and irresistible of all human passions had induced him to dedicate the remains of his unhappy life to the service of God. In this holy asylum he endeavours, by meditation, and by acts of beneficence, love, and charity, to obliterate or soothe the remembrance of his melancholy lot! I don’t know how it was, but a certain pre-sentiment that his might one day be my destiny, immediately gave me a predilection for the nobly unfortunate Austrian! He is now old and infirm, and looks as if the grave, the only sure refuge for sorrows like his, will soon close upon him! He had the gout, the abbé told us—I loved the good abbé for the respect and attention he paid the old man—Cheer up, my father, said the abbé, the fit is going off; you will soon be out of pain; drink cheerfully of this old wine—good wine is a panacea for the ills of all you Germans—Here is to the health of the empress your amiable queen!—The English gentlemen will pledge you. The English gentry were once knight-errants in the service of your imperial mistress.—A sigh that heaved the manly breast of the noble Austrian, and a big tear that trembled upon his woe-worn cheek, told us that his sickness was in his heart, and that he would never be out of pain until his pulse should forget to move.—Yet he drank to the health of his royal mistress, and taught his countenance to wear the semblance of joy, lest sympathy for his sufferings might shed a gloom over the social circle.—

‘ While the Austrian held the head of Cæsar in his hand, he descanted, with an amiable enthusiasm, upon the virtues of his royal master the reigning emperor, and, by way of relief to the picture, was lavish of his satire upon the Prussian Frederick. He lamented, that, by our joining this sanguinary scoundrel, as he called him, the last war, we had precipitated, *bien à contre cœur*, his beloved mistress Theresa into the arms of the French, in violation of true policy, and of the natural bias of the Austrians to the English people; for, said he, our habits and our manners are in unison.—We love the English, and our love is heightened by our remembrance of and gratitude for your generous and powerful protection of our young queen, when a combination of her enemies made her totter on her throne. Our alliance with the insidious French is not countenanced by our feelings; it is awkward: we are too frank, they are too crafty. On the other hand, connected with the English, it is ever thus, said the honest Austrian, eagerly snatching my hand to his mouth and kissing it. He then begged we would examine if we had any medals, that is, half-pence, of the kings and queens of England. It is the greatest present you could make me, said he; a true Austrian infinitely prefers a brass head of an English king to a golden statue

statue of a French monarch. The captain of the guards was highly delighted with this elegant and sincere eulogium upon his country and his sovereign. By the assistance of his man Frank, he had the happiness to accommodate our friend with a half score of the medals to which he was so partial.—Never did he receive so many thanks for so trivial a gift.—The old man's heart overflowed at the sight of two individuals of a nation he loved. He said, should we, as we had given room to hope, visit their convent on our return from Switzerland, he would tell us the sad story of his life.—The lady I adored was a native of your happy country, said he—she is now no more—I have the additional anguish to know that her attachment to me precipitated her fate. Ere I go to my dear Adelaide, I will confide to you the history of our loves.—Her countrymen and her lover shall with tears of sentiment and of pity moisten her urn! Here the voice of our noble friend faltered—He sighed, seemed confused at betraying a tenderness unsuited to his holy garb.—He blushed, clasped his folded hands to his agonizing breast, which laboured to contain a broken heart; threw a longing, fixed look to the heavenly abode of his mistress!—shudder'd!—with his succinct robe, *candid type of an unspotted soul, he veiled his gushing eye-lids, and abruptly retired.'

In his imitations of Dr. Moore, our author is not always successful. The ceremony of the holy handkerchief, or St. Suare, with which Christ wiped his face, during his sufferings, seems the most happy in resemblance; and we shall therefore transcribe it.

' There was one person only who presented herself to Saint Suaire; a handsome country girl, about seventeen years of age. The archbishop, surrounded by his canons, now appeared in the gallery, in their blue silk capes, faced with red taffety, the dress of the order. The bishop unfurled the holy handkerchief, which yet retained the spots of blood impressed upon it by Jesus Christ, while the drums beat, the music struck up, and awe, reverence, and eager expectation beamed in the faces of the devout! The officers, Seymour, and myself, at this moment, surrounded the possessed damsel; we had therefore an opportunity of observing all her manœuvres. I had often the honour of lifting her up when she was overborn by the waving to and fro of the immense multitude. While the holy handkerchief was flying, the devil seemed strong upon her, evincing himself by inward groanings of the spirit, foamings at the mouth, and a thousand antic tricks; but as soon as the good bishop took in his anti-satanic handkerchief, the possessed lady remained placid and composed; she even attended to the flourets of a young urchin of an officer in the king's regiment, the son of the duke de N——s; this profane rogue would make love to her, tickle her, flatter her; she seemed

* • White, the dress of the monks of Cîteaux.'

to listen nothing loth to his attentions; would even laugh and totally forget the part it became her to play, until the roll of th drum, and the fluttering of Saint Suaire, again disturbed the devil within her; she would then reiterate her murmurs and groans. Thrice the good bishop, with anxious and dismayed countenance, displayed the holy handkerchief, and thrice he retired it without visible effect. The devil still possessed the woman, for she yet attended to the blandishments of the young officer! The devotees were scandalized; the bishop was in a dilemma; thousands of gaping believers stood appalled, fearing the tutelar saint of Besançon would no more shower down his blessings upon such miserable sinners. I really myself sympathized with suffering humanity; and, thinking that the devil, from the contumacy he had recently evinced, must be partial to the company of the military, I was endeavouring to persuade the young soldier to retire. I had just gained my point, and hearing a murmur insinuating, that the presence of heretics must have disgusted the saint, Seymour and myself were escaping with him, when there arrived an order from the bishop to withdraw the young girl from the spot appropriated to the possessed; for that she was a liar, and neither the truth or the devil was in her; for that had she been possessed by a free citizen of hell, the sacred handkerchief would infallibly have made her whole. We had observed an elderly man who appeared indignant at the unseemly demeanor of the possessed, push through the croud to the church; it seems he had informed the bishop of the poor girl's inconsistent behaviour, which information induced the above order. This officious fellow now came back, reviled bitterly the poor maid, and I believe would have actually beat her, had she not been protected by the military.'

We shall not insert any of our author's descriptions of places; some we know are misrepresented, and we suspect the same of others. On the whole, the reader, who pursues amusement only, will here find a sufficient store; if he aims at information, we fear he will sometimes be deceived.

The work is carelessly printed; the French words are often misspelt. These and others we might attribute to the inattention of the corrector; but he could not call phlogiston, *flugiston*; gall, *gaul*; complines, *complies*; &c. He could not use the terms *writative* talents, instead of talents for writing; *blub*, for plump; and many other inaccuracies of the same kind. These errors must be attributed to the author, and are real blemishes in a lively and entertaining performance.

The Confessions of J. J. Rousseau, with the Reveries of the Solitary Walker. Translated from the French, 2 Vols. 12mo. 6s. Bew.

A Work written from the heart, expressive chiefly of the feelings, and of the feelings of a Rousseau, cannot be easily translated. It is not enough to render 'word for word,' like the 'faithful interpreter' of scientific truth; but the translator must be intimately acquainted with the manners of the people, whose adventures he relates; he must know the peculiar delicacies of the language as well as their domestic phrases; and his heart must feel the sentiment before he can express it with suitable energy and justness. If, therefore, the translator has failed, the difficulty of the task will be some apology for its imperfection; and this first attempt to delineate in the English language the heart of a singular and eccentric genius, deserves some attention.

The spirit and force of the original are seldom preserved; but this frequently unavoidable consequence of a translation might have been forgiven, if we could have bestowed any commendation on its accuracy. We endeavoured to mark the trifling blemishes which we observed, on comparing it with the original, but they were soon too numerous to be distinguished. We shall mention only two which obscure the sense, or render the sentiment ludicrous. In one of his boyish contrivances, to procure some apples from the pantry, adjoining a kitchen, he says, in the translation, 'I climbed the may-pole,' 'sur la may.' It is indeed true, that, 'la may,' in Boyer's dictionary signifies a may-pole, as well as the month of May, and either would have been equally applicable; but, in the present case, it means a kind of chest or hutch, in which bread is made. This might very well assist him to reach a high lattice, but the may-pole would have been entirely useless, even if it had been the furniture of a kitchen; the mistake is more remarkable, as in the second part of the adventure he is said to mount 'sur les tretaux.'

The next mistake which we shall mention is still more ridiculous. In the adventure with Miss de G. and Miss Galley, he describes his dinner in the following manner: 'We dined in the farmer's kitchen; the two friends sat on benches, which were on each side the table, and their visitor between them, on a three legged stool. What a dinner! What a *remembrance full of charms!* How, when we can, at so trifling an expence, taste pleasures so pure and so real, want to seek others! never was a dinner AT THE MAD HOUSE of Paris to be compared to this meal; I do not mean for mirth only, for pleasing joy; but I mean

mean for sensuality.' The awkwardness of the first expression, marked by the Italics, need not detain us. It is enough to have pointed it out; but that it is possible to compare such a repast, pleasures so *pure* and so *real*, *mirth* and even *sensuality* to the dinners at a mad house, merely because Boyer had given this translation of '*les petites maisons*,' we could not have believed, without this decisive evidence. The translator should have looked farther, and he would have found that the little houses in one of the royal gardens, which are furnished with the most exquisite taste, where the monarch frequently retires to escape from the cares of empire, and the frivolous grandeur of majesty, have this denomination. Unfortunately, they were chiefly in fashion during the reign of the countess du Barri, many years since Boyer's dictionary was published.

It is useless to extend these remarks; it will be obvious that the knowledge of a language, which is acquired by the perpetual assistance of a dictionary, will not be sufficient for a task so difficult as the present. The translation conveys a very imperfect and mutilated picture of the original; but even in its present state it is interesting and entertaining, and will be read with equal satisfaction by the enthusiastic admirer of Rousseau, who values the slightest productions of his pen, as well as by the philosopher, who contemplates a real and singular picture of the human mind with eager curiosity and fixed attention.

The work itself is, at present, well known. Rousseau recapitulates the several actions of his life, with candour and precision. He relates his feelings and his reasoning, his virtues and his errors, 'even from his boyish days,' with unexampled minuteness. We are interested in his most childish adventures, and even his faults are almost excused by the candor of the confession. Endowed with a feeling heart, he seems for a time incapable of reason. Every action is the effect of a momentary impression, and he is at once carried away by the sentiment, without being able to reflect on the tendency, or the consequences of the action. In general, he seems open, generous, and sincere; but the constant dupe of designing artifice or wanton sensuality. These confessions are however imperfect; in his later days he was reserved, suspicious, and petulant; the adventures which produced the change in his conduct, for he was still the slave of his feelings, would have gratified the curiosity of the idle enquirer, and might even have instructed the metaphysician. But it has been reported, that the rest of the confessions were suppressed by the influence of a great family in France, who were connected with them, and treated with his usual frankness.—The

Reveries

Reveries of the Solitary Walker are not equally interesting; but they are the reveries of Rousseau, and deserve our attention. The adventures of his advanced age are sometimes slightly mentioned, and the reflections are chiefly valuable, as they imperfectly supply what jealousy has suppressed. These Confessions furnish us with the originals of some of the characters in the *New Eloise*, the foundation of many of his precepts relating to education. We see the original of the Savoyard Curate, and his confession of faith; and, when we have contemplated the eccentricities of the man, we almost think his works regular and credible. We find he knew but little Latin; we are, therefore, not surprised at his assertion which we have formerly mentioned, on a botanical subject*; that 'Cicero would have used the language of Linnæus, if he had written a system of Botany.'

The beginning of the work is singularly solemn and affecting. We shall insert it, as less liable to objection, than some of the other parts of the translation.

'I am undertaking a work which has no example, and whose execution will have no imitator. I mean to lay open to my fellow-mortals a man just as nature wrought him; and this man is myself.

'I alone. I know my heart, and am acquainted with mankind. I am not made like any one I have seen; I dare believe I am not made like any one existing. If I am not better, at least I am quite different. Whether Nature has done well or ill in breaking the mould she cast me in, can be determined only after having read me.

'Let the trumpet of the day of judgment sound when it will, I shall appear with this book in my hand before the Sovereign Judge, and cry with a loud voice, This is my work, these were my thoughts, and thus was I. I have freely told both the good and the bad, have hid nothing wicked, added nothing good; and if I have happened to make use of an insignificant ornament, 'twas only to fill a void occasioned by a short memory: I may have supposed true what I knew might be so, never what I knew was false. I have exposed myself as I was, contemptible and vile some times; at others, good, generous, and sublime. I have revealed my heart as thou sawest it thyself. Eternal Being! assemble around me the numberless throng of my fellow-mortals; let them listen to my confessions, let them lament at my unworthiness, let them blush at my misery. Let each of them, in his turn, lay open his heart with the same sincerity at the foot of thy throne, and then say, if he dare, I was better than that man.'

* See the Translation of the first Number of Linnæus's System of Nature. Crit. Rev. for January, p. 21.

There are some other parts which we wish to present to the public; but we hope to be able to select them from a better translation. We have already pointed out the qualifications which a translator of this work should possess; and, as they are not numerous, we shall expect to see one that is not unworthy of the original.

The Modern Art of Love; or, the Congress of Cythera. Small 8vo. 2s. 6d. sewed. Kearfley.

THIS eccentric and ingenious little performance was first published in the year 1744, and past through a variety of editions in a very short time. We are informed that such of them received some additional embellishment from the hands of the author, and that the present translation is taken from the last, which was printed at Leghorn, 1765. The name of Algarotti is well known in the republic of letters, and the present work seems to have been executed in one of his happiest hours. It opens in the following manner:

‘ About the beginning of the present century, the finest countries in Europe had for some time lamented the absence of the God of Love. He was no longer seen by mortals, emptying his quiver from the radiant eyes of a beauty; and lovers breathed out their sighs merely in compliance with custom, or in remembrance of their past sufferings. All nature was in a state of languor, as many yet living may well remember, and various were the reasons that were assigned by mankind for so extraordinary a change. Several persons imagined, that Love had concealed himself, some where or other, in order to play off some little wanton trick of vengeance; others, that he had closed his eyes at a dramatic representation, or an academic solemnity, and had not yet awakened from his slumber. It was supposed by one, that the god was busily employed in fomenting discord in the cabinets of princes; by another, that his whole attention was engrossed in furnishing matter for a madrigal or an eclogue. Those, who were most given to speculation, maintained, that he had retired from the world with another Psyche, and lay by her side intoxicated with that delicious nectar, a few drops of which he mixes in the cup of mortals.’

But we are informed that these, and many other conjectures, were entirely erroneous, and that the God had withdrawn to meditate on an important contest relative to his affairs, which had arisen in certain kingdoms of Europe. He summons his attendants to council, and observes, that though it was formerly ‘ the seat of beauty, gallantry, and valour, it was now strangely altered: that its various nations differed as much in their maxims and practice in love, as in their language, forms

of

of government, and method of living: that one nation made the sentiments of the heart mere objects of the understanding; another would have them conform to the caprice of custom; and a third confounded with sensual pleasure the most refined enjoyments of the tender passion.' He proceeds to desire, that it may be taken into their serious consideration how to obviate these evils, and restore concord among his subjects. Various opinions are given, but that of PLEASURE is at last unanimously assented to: that three ladies should be summoned from England, France, and Italy, to represent the situation of his affairs in these respective nations: which being properly made known, would suggest to him some remedy for the good of these nations, and the world in general.

The three ladies appointed for this embassy are lady Gravely, madame de Jasy, and lady Beatrice. Their characters are admirably drawn, and finely contrasted. We cannot resist the temptation of giving the following humorous account of madame de Jasy, and her attendants:

'Madame de Jasy had such a profusion of rouge upon her face, as to excite the wonder of the inhabitants of Cythera: she diffused, wherever she went, the agreeable scent of lavender and other perfumes. Her open Andrian, which was of a straw colour embroidered with silver, together with her short petticoat, concealed only in part one of the best turned legs, that had been seen in France since the days of the fair Gabrielle. By her side were three or four beaux. She leaned on the arm of one, smiled on another, and nodded to a third; whilst they amused themselves as they went along, with the steps of the cotillon and the minuet de la cour. As the beauties of the place opened upon their view, they recalled to their mind Bagnolet and Marli: and the inhabitants of Cythera appeared to them mere strangers in their own island.'

The three ladies arrive together at the temple, and pay their obeisance to the god of love, 'not forgetting at the same time to cast their eyes askaunt upon one another.' PLEASURE informs them, that it being the will of Cupid that peace should be restored to the world, they are requested to assist in so beneficial a design, 'by expounding the various opinions which had given rise to such divisions in Europe, and afterwards attend with resignation to the judgment of the deity.' In order to prevent disputes, the priority of speaking is determined by lot. Lady Gravely takes the lead, and complains bitterly of the deplorable state of love in her country; inveighs against political disquisitions held over a bottle, and observes, that 'whilst they are meditating the conquest of a heart, the men are ruminating the downfall of a minister.' A great deal of severe, and, we are afraid, just satire, ensue

ensues upon our unfociable dispositions, bacchanalian excesses, and gross debaucheries. But when she laments, that 'a ferocity of manners daily gains ground, and spreads itself wider among us;' and says, that 'our youth who have acquired some degree of foreign polish, are eager to wash it off in the streights of Dover, lest it should be considered as a blemish; we object to the charge. The last assertion more particularly seems the reverse of truth: we imagine that the desire of shewing they *have* travelled, is the rock they commonly split upon; and which too often induces them, instead of accommodating themselves to the customs of their own country, to exhibit every peculiar species of foppery that attracted their notice in others. Neither can we assent to the following remark:

'How often have I heard our old ladies talk of the happy days of Charles the Second! the kingdom was at that time powerful within itself, and formidable to foreign nations; the true doctrines of love were then practised, as well as understood among us.'

These *happy days* were probably the most infamous that ever disgraced our annals. We almost imagine the author must have spoken ironically, when he talks of the *formidable power* of an inglorious, pensioned monarch, and the prevalence of the doctrines of love in an abandoned court that proclaimed open war against all decency and delicacy of sentiment. Lady Gravely farther tells us,

'The last years of Queen Anne's reign witnessed the decline of gallantry, together with that of the empire. The exploits of a Marlborough are now only to be met with in history; and the Rape of the Lock, at present, serves only for a picture of the elegant manners of former times, like the descriptions of the golden age among other nations.'

This is a strange misrepresentation; surely in Algarotti's *time*, England as to extent of power, or refinement of manners, could not lose by a comparison with the times of Marlborough, or any other period of her political existence.

Madame de Jafy is the next speaker, and the peculiar foibles of our volatile neighbours are taken off in a most masterly manner. France is represented as the first of nations, and Paris as the centre of politeness, out of which there can be no existence. Love, she describes as, 'a delicate commerce between souls, founded equally on the attractions of the mind and person; a perpetual source of desires and pleasures.'

'These enjoyments are never cloyed by satiety, as we are sincere enough to declare the term, as well as the commencement, of every soft sensation. No passion can take such root as to last for ever in the human breast, and the brisker the flame, it is always the less durable. Yet our inconstancy does not render us the less obedient to thy laws.'

These

These sentiments, as well as many others, no way please lady Beatrice; she begins a long metaphysico-poetical harangue (for which she is not a little indebted to the works of Plato, Petrarch, and Dante) concerning the nature of love, and the various abuses of that passion. The French and English manners are equally condemned: all sensual ideas are reprobated, and a 'refined affection which has for its object the important part, without any regard to the frail, and perishable incumbrance of the body,' is substituted in its place. This discourse is continued in so serious a manner, that we almost begun to imagine the author meant to represent cicilbeism as a kind of spiritual connection, a 'union of pure with pure;' had he not observed at the conclusion of the speech, that 'lady Beatrice had more than once during its continuation made use of her fan to conceal a laugh.' So that, let Mr. Baretti say what he will, we cannot dismiss *all* suspicion on this head. Cupid, now finding his embarrassments cleared up, relative to the state of his affairs, exhorts Pleasure to teach mankind the rules on which the true art of love is founded, and make them unanimous in adopting the same mode of pursuit to obtain their wishes. Pleasure accordingly obeys, and the instructions of this deity shew the author to have been an adept in the science of which he professedly treats. Her directions are succeeded by a picturesque description of the amusements and entertainments given to the embassadresses in the island of Cythera; so that the ladies Gravely and Beatrice quit it with reluctance, and we are informed that even madame de Jasy had *almost* forgotten the charms of Paris.

Subjoined to this we have another little essay called, 'the Judgment of Love, or Congress of Cythera;' in which the same subject is continued, and the author introduced under the name of Heroticus. As it appears to us inferior to the first part, we shall say nothing farther on the subject, but that the translation is executed with accuracy and elegance.

A Critical Enquiry into the Constitution of the Roman Legion, with some Observations on the Military Art of the Romans, compared with that of the Moderns, 4to. Balfour, Edinburgh; Cadell, London.

WE recollect the observation of a lively and entertaining author, that 'the systems of Gustavus and Frederick, are but copies from the scattered fragments of the Roman soldier, and assume most merit when they most closely copy their original.' Forms may indeed change; but, while the end and design continue the same, the more necessary circumstances will

will not essentially vary. Notwithstanding our alterations in the system of war, if Cæsar were to survey a modern army, he would soon recognize the velites, the equites, the principes, hastati, and primarii in light infantry, cavalry, grenadiers, battalion and reserve. Yet the constitution of an army, and its exertions will be very different, from the varying state of society, from the motives of the war, and the degree with which each individual is connected with them. These are stated by the author with precision and propriety, and from this part we shall transcribe a short specimen of the work.

‘The methods of attack and defence in use among the moderns, have rendered artillery an indispensable appendage of an army. But, however necessary and useful artillery may be in certain respects, it is a great incumbrance in the movements of an army, in so much that, from this cause alone, enterprizes, the success of which depended on expedition, have frequently been rendered abortive. The armies of the ancients, and particularly of the Romans, were better fitted for expedition, not only on account of their smaller numbers, but likewise of their being free from the incumbrance of artillery. Hence we frequently find the ancients engaged in enterprizes which a modern army, clogged with artillery, could not undertake. While Cæsar besieged Gergovia, he was informed that the Ædui had revolted, which was the more alarming, that this people had signalized themselves by their adherence and fidelity to the Romans; and Cæsar, in his turn, had distinguished them with particular marks of favour. He saw that to abandon the siege, and to neglect this revolt, would equally endanger a general defection of the Gauls. Leaving two legions, therefore, to defend the camp, and amuse the besieged, he marched with four legions about midnight, came up with the army of the Ædui at the distance of twenty-five miles from his camp, to which he returned before sun-rising the second morning after he had left it. This happened some time near the autumnal equinox, as appears from a passage where Cæsar mentions his crossing the Allur. This march, therefore, of fifty miles was performed in less than thirty hours; for he was occupied some time with the enemy, and allowed his men three hours rest before they began to return. By expedition, he obliged Pompey and his party to abandon Rome in confusion. By a forced march, he escaped from Dyrrachium, and saved his army, his enemy being unable to come up with him, from the greater quantity of baggage. By expedition, he overtook Petreius and Afranius in the mountains of Catalonia; and, without bloodshed or fighting, having forced them to lay down their arms, put an end to a campaign; which furnisheth, perhaps, greater examples of generalship than any other recorded in history. Upon the whole, an accomplished general will avail himself more of his military qualifications with an army fitted for surprize, feints, forced marches, or whatever enterprizes depend on expedition, than with an army

my encumbered with the necessary implements of the modern system.'

It would be unjust, both to the author and the reader, to conceal the observations on Cæsar's Commentaries. They contain a trait of that general's character, which has not been frequently noticed, though it adds even to *his* great reputation.

'Of the various beauties with which the commentaries of J. Cæsar abound, none are more striking than the passages which discover the affection which subsisted betwixt that general and his army. He never loseth an opportunity of mentioning the merits, either of his army in general, or of particular characters; and never expresseth himself more pathetically than on these occasions. Indeed, he sometimes ascribes his victories rather to the bravery of his army, than to his own conduct. Numberless instances of Cæsar's solicitude to do justice to his army might be produced; the few following, from his account of the battle of Pharsalia, may suffice.

'The first relates to their attention to discipline, independent of orders. Upon sounding the charge, the men, as was usual, rushed forwards: but, observing the enemy, contrary to custom, not to stir from their ground, they, of their own accord, stopt, lest they should be fatigued before closing with the enemy, and likewise to be satisfied that the ranks were not in disorder. After a sufficient pause, they made their attack. To a superficial reader, this will appear a trifling circumstance; but it was a certain proof of attention to discipline, and Cæsar takes notice of it as such. Pompey is said too to have been alarmed upon observing it.

'Cæsar next observes the readiness of his army to undertake any labour at his desire. The enemy being in flight, Cæsar proposed to his army to force their camp, and observes, that, though the men were exhausted with fatigue and heat, (it being about mid-day), yet, being prepared for any hardship, they complied with the order.

'He afterwards discovers a generous resentment, because of a reproach thrown upon his army. When the enemy's camp was forced, marks of effeminacy and luxury appeared in every part of it; and yet, says Cæsar, they reproached with these vices an army which, with unrelenting patience, and in want of the common necessities of life, had not declined to suffer the greatest hardships. Upon the whole, Cæsar seldom mentions his army, without discovering the feelings of a grateful and generous mind; and, though emotions of this nature be frequently productive of inflated and hyperbolical language, he never departs from the stile peculiar to himself, which is grave, perspicuous, and nervous. The majesty of his composition corresponds with that of his manners. T. Livius, Tacitus, and Sallust, have their respective merits: but, in the first of these, declamation and high wrought descriptions weaken the credit of the historian. The

abrupt manner of Tacitus occasions a degree of obscurity, which frequently obligeth his reader to exert that attention, which the historian, as well as the poet ought to attract; and Sallust hath been blamed for affectation in his archaisms. Amidst the elegancies of these three authors, we can discover a solicitude to please their readers; which exertion, though it ought not to offend the reader, is better concealed than seen. Cæsar, whether in the character of an author, a statesman, a soldier, or a friend, appears constantly with the dignity, ease, and carelessness of the hero and the gentleman. But, while we admire his extraordinary qualifications, we regret that they should have been tarnished with ungovernable ambition.

In the former part of the work, the author endeavours to reconcile the discordant descriptions of the constitution of the Roman Legion in Livy, Vegetius, Polybius, &c. We own that, in our opinion, he has materially elucidated the ancient tactics; and we wish that in the leisure hours, which even war affords, the classical attendants of a camp would prefer similar enquiries to fruitless or injurious dissipation. Many officers, in different situations, have passed the Alps; but lieutenant-general Melville alone has endeavoured to trace the steps of the victorious Hannibal, over these almost inaccessible mountains.

This work has been some time printed; but the author, Dr. Stedman of Edinburgh, to whom we are indebted for the elegant Letters to Lælius and Hortensia, has, till within these few months, confined them to the circle of his friends. As they are but lately presented to the public in general, it will not, we hope, attribute our delay to a culpable inattention.

Aphorisms composed for a Text to Practical Lectures on the Constitution and Diseases of Children. By Dr. Wilson. Small 8vo. 1s. Murray.

THE task of a Reviewer is often toilsome and unpleasant: the labour of perusing the effusions of vanity and affectation, and the disagreeable necessity of reprehending what the deluded candidate for fame has cherished with fond affection, even at the moment in which he is expecting his full measure of praise, is scarcely compensated by the pleasure of bestowing the deserved laurels, or of supporting and countenancing the diffidence of modest merit. The author, who blames our severity, is seldom acquainted with the pains which we have anticipated, the efforts we have made to apologise for his defects, or to balance them, when it is possible, by proportional excellencies. A Reviewer should however remember, that

that he writes for the information of the world, rather than the gratification of the author; and, though mercy may appear amiable, yet, in his situation, it is cruelty and injustice. This prelude is not unnecessary; in the present case it is a faithful copy of our own reflections on reading the work before us, which we think unworthy both of the author's rank and character.

The Preface consists of some general reflections on the mortality of children, and the proportion which die in their infancy. On this subject it is not easy to err; yet we find that the author assumes a gratuitous and uncertain proposition; that, before the period when luxury and refinement were introduced, fewer died; and seems to fear that, by restoring the old methods of rearing infants, by rendering the constitution firm and athletic, we may revive the turbulent spirit of former ages. He must be little acquainted with the writings of the earliest authors on the management of children, who thinks that they followed nature in every step, and by *this means* produced a strong and hardy race. Luxury was late in adding to the fatality of their proceedings; but an affected refinement, and attempts to supersede the powers of nature, were some of the earliest and most destructive errors. The second part of the proposition may be more shortly discussed: the history of many nations shows, that a robust athletic race are as well calculated to defend their liberties, as to destroy their country by turbulent and factious commotions.

Dr. Wilson begins his subject, by considering the causes of parturition, the connection between the mother and infant, and the attention necessary to the larger cavities, as the head, &c. This may appear an unnecessary introduction, and in its place we wished for a more full consideration of the physiology and pathology of infancy. We find not even the rudiments of the more material points, which should engage the practitioner's attention; and though, from the limited nature of a text-book, a full detail cannot be expected, yet there are no other means of knowing the subjects of the author's lectures. The common diseases of infancy are, in his opinion, owing to acidity; yet he feels the fetters of his system; for some diseases are premised before this cause is mentioned, and others are afterwards referred to viscidities or slime. Among the last, the hydrocephalus is very improperly enumerated. The causes of acidity are also imperfectly detailed; and, among them, we find *increased heat*. The author must surely have seen the milk frequently thrown up in the inflammatory fevers of children, without being

curdled; and bile, without the green tinge, which is the universal effect of the slightest admixture of acidity. The itch is, according to Dr. Wilson, the true acedent scurvy, distinguished by Boerhaave. The very great dissimilarity between the two diseases induced us to look into the works of this respectable professor, especially since, in pursuing the quotations of some modern authors, we have often found their erudition confined to the index. But the only resemblance we can perceive is in a fallacious cause. Boerhaave attributed the disease to farinaceous vegetables, and our author deduces the itch from a similar origin: it will not appear presumptuous to add, that both seem to be equally hypothetical. We ought to observe, for our own justification, that we referred to Van Swieten's Commentaries, and the only part which related to the subject was in vol. iii. p. 620; if there is a more appropriated description in any other part of his works, we shall candidly confess our error. It would too far extend our article to pursue our author on every subject, but we find frequent room for reprehension. We shall, however, select one of the least exceptionable sections, that our readers may judge for themselves.

* *Rickets.*

‘ It can scarcely be believed that a disease that may be referred to such rational causes should have ever been unknown, though perhaps some remarkable change in people's mode of diet and manner of living may render a disease epidemic that was before more rare and accidental. The rickets are said to have made their first appearance not a century and a half ago.

‘ The rickets are one of the most early chronical diseases to which children are incident. The period within which they are liable to it is from nine months to two or three years of age.

‘ The local seat of this disease is the bones, though it is generally attended with the concomitant symptoms of the disease last treated of, namely, the tabes.

‘ It is remarkable that the most firm, condensed, and solid parts of the body should be the seat of the earliest internal diseases that infants are subject to; first, the osseous system, and if that escapes, next the glandular one. But a rational or mechanical cause of this is easily rendered by a little reflection.

‘ If, about that time of life when children grow more active and disposed to perpetual exercise, by the quickness of their sensations, the variety of impressions they receive from them, and the constant diversions of their attention to different objects;

objects; if then their bones are not sufficiently strong, it is natural to suppose that they must suffer by their exertions.

It must be owing to a preceding weakness and coldness in the blood, and in the motion and qualities of the other fluids, produced by predominant acidity, if the bones are not sufficiently strengthened by the time nature calls them to sustain infant activity.

It is no wonder that under these circumstances, the epiphyses of the bones, which are so comparatively spongy and distended for forming the articulations of the joints, especially such of them as are most exposed to cold and exercise, should grow so diseasedly large in this disease. Neither is it any wonder that the bones should be so ready to bend, and to lose their natural shape, and that the ligaments of them, especially in the vertebræ of the back, should become diseased, swell, and throw these bones and the ribs into distortions.

The indications of cure in this disease are, to cleanse the first passages, to use a nourishing, dry, antacid diet, to increase the momentum of the circulation, and of the internal warmth, and to encourage perspiration, and such exercise as is competent for the age and strength of the patient.

This disease is very various in the degrees in which children are affected by it; and here I cannot omit noting, that all degrees of rottenness of the teeth and of tooth-ach ought to be referred, remotely or ultimately, to a manifest tincture of the rickets, or of these causes that produce it in the blood.

The language is frequently obscure and affected; it is also sometimes incorrect: many of the errors may be those of the press, though they are not marked in the list, for this little tract is very carelessly printed. The word *effluvia* is, however, used frequently as a singular number, and, more than once we believe, *encephalus*, for the contents of the head. These mistakes must be attributed to the author; and we wish, for his own credit, that they may be amended in a future publication.

Philosophical Transactions, of the Royal Society of London.
Vol. LXXII. Part I. 4to. 8s. sewed. Lockyer Davis.

THE annually returning volumes of the Transactions of the Royal Society satisfy the public of the continuance of the meetings, and of their attention to the improvement of natural knowledge. While separate publications are more fashionable and more lucrative, every collection will necessarily

decline; we ought not therefore to object, that the articles are sometimes trifling, and sometimes suspicious. The labour of the most diligent collector must be ultimately appreciated by the value of the materials offered to his choice.

— if vain the toil;

We ought to blame the culture, not the foil.

The present volume resembles the others. It is distinguished by some respectable papers; but, if we except the labours of Mr. Herschel, we cannot, from it, introduce any very valuable discovery. We shall, as usual, give a general analysis of the whole; with some short extracts of the more interesting passages.

The first Article is in Italian. It contains an account of a new kind of rain, by the count de Gioeni, an inhabitant of the third region of Mount Etna.—It was a ‘coloured, cretaceous, grey water’; slightly alkaline, and, in the author’s opinion, mixed with a calcareous salt and the earth of iron. His chemical analysis is, however, too imperfect to enable us to form any accurate judgment. The presence of an alkali, or a neutral, is evident; but we have no foundation to determine even the nature of the earth. The count thinks that the earth was raised by the volcano, but, meeting with clouds in its descent, was accidentally united with the water; and that it might originate from one of the explosions of Etna, about twenty days before.

The second Article is in Latin, by Laurentius Crellius, and contains farther experiments on the acid of fat.—His first attempt was to obtain it, more pure, and by a less troublesome method, from the *sal Segner*, or the acid united to a fixed alkali. He endeavoured to separate the acid by means of heat alone; but he was disappointed; it escaped, or arose in its state of union with the alkali. He seems not to have been aware that he might have succeeded, if it had been united to a less volatile body; and, though he hints that it might have been dissipated in the form of air, no attempts were made to collect it in that state. He was more successful in his future experiments. He united the fat to a caustic alkali, and formed a soap; and the oil was afterwards separated by means of alum: the alum was necessarily decomposed by the fixed alkali, which was not taken up by the animal acid; and the argillaceous earth was separated with the oil. By these means he procured the *sal Segner* in a more easy manner than by his forty-sixth experiment, in the former volume of the *Transactions*; and the acid he afterwards separated by adding the spirit of vitriol, and drawing off that which he was in pursuit of,
by

by heat alone. It is rather remarkable that the author, who is by no means deficient in chemical knowledge, arrived only at this very obvious method, after many unsuccessful efforts. Every chemist knows, that the nitrous and marine acids, as well as the sedative salt of Homberg, are separated from the heterogeneous particles, and from a fixed alkali, by the same means. The author next proceeds to give several experiments on this singular acid. We cannot enter into a full account of these trials: the animal acid seems in some degree to resemble that of phosphorus in its effect, though it differs from the phosphoric acid by its great degree of volatility. In its effects on neutral salts, it seems to be next in power to the muriatic acid; and it has a greater affinity to fixed alkali than any other, except the three mineral acids. Yet there are some experiments which seem to contradict this conclusion; for the effects of the animal acid on neutral salts are not similar to those which the mineral acids have on Segner's salt. This inconsistency the author will probably explain in his future experiments. Those who trust to the simplicity of the operations of nature will easily find a resemblance between this acid and that of phosphorus, and between the latter and the acid of sea salt.

Article III. Observations on the Bills of Mortality at York. By William White, M. D. F. A. S.—We find, with pleasure, that the healthiness of the great cities increase; and we hope they will no longer deserve the reproach of being the graves of the human species. In the year 1735, one in $21\frac{3}{4}$ died yearly. In 1776, one only in $28\frac{1}{4}$. The summer is the most healthy season; then the autumn more so than the spring, and the spring than the winter.

Article IV. Account of a monstrous Birth. In a Letter from John Torlese, Esq. Chief of Anjingo, to the Hon. William Hornbey, Esq. Governor of Bombay.—This monstrous birth consisted of two children united at the breech; but it differed from similar ones by their being pressed together, the mass having a head at each extremity, and the legs appearing to come from the united bodies; on the one side, there were two; on the other, the two legs were also united in one larger limb.

Article V. Experiments with Chinese Hemp-seed. In a Letter from Keane Fitzgerald, Esq. to Sir Joseph Banks, Bart. F. R. S.—The author planted his seed too late in the season; but, with proper management, it promises many commercial advantages; for it is, in every respect, superior to our hemp.

Article IV. An Account of some Scoria from Iron Works, which resembled the vitrified Filaments described by Sir William Hamilton. In a Letter from Samuel More, Esq. to Sir Joseph Banks, Bart. P. R. S.—A feeble imitation of the stupendous operations of nature; yet the appearance of the matter is certainly similar; and in both cases the filaments are produced by the conjoined action of heat and a violent blast of wind. But the few filaments affixed to the beams of a bellows-room bear a very inconsiderable proportion to the vast extent which was covered by them in the island of Bourbon.

Article VII. An Extract of the Register of the Parish of Holy-Cross, from Michaelmas 1770 to Michaelmas 1780. By the Rev. Mr. William Gorsuch, Vicar.—This parish continues to increase. The bill of distempers and casualties seems to be drawn up with attention, and deserves imitation; yet we apprehend the consumptive cases still bear a greater proportion than they ought to do.

Article VIII. An Experiment proposed for determining, by the Aberration of the fixed Stars, whether the Rays of Light, in pervading different Media, change their Velocity according to the Law which results from Sir Isaac Newton's Ideas concerning the Cause of Refraction; and for ascertaining their Velocity in every Medium whose refractive Density is known. By Patrick Wilson, A. M. of Glasgow.—Rays of light, passing from one medium to another, form angles, whose sines are always in a constant ratio; and the velocity of the rays is increased, in proportion to the refracting power of the mediums, in the inverse ratio of the sines. The last proposition, though it follows readily from the former, has not yet been confirmed by experiment. That which our author suggests to improve it, is deduced from the aberration of the fixed stars, observed by Dr. Bradley. As this depends on the relative velocities of the light, and of the telescope, which receives its motion from that of the earth, Mr. Wilson thinks that if the instrument be filled with water or any dense and transparent fluid, the *difference* in the aberration would confirm or limit Sir Isaac Newton's opinion. This experiment has never been attempted, and we see various objections both to the method proposed, and the conclusions which might arise from it. But it is impossible to state them without the annexed figures. Our author allows, that the aberration can only agree with that observed by Dr. Bradley, in case that the rays are *really* accelerated in the watery medium.

Article IX. Quantity of Rain which fell at Barrowby near Leeds. By George Lloyd, Esq. F. R. S.—On the average of
four

four years, the greatest quantity fell in September, and the least in March.

Article X. Account of an improved Thermometer. By Mr. James Six.—It is not easy to render this account intelligible, without the plate; but we shall attempt it. The thermometer is a double one, with a long bulb at each end. One end is filled with spirits, the bulb of the other end partly empty. In this double tube, the lower bending contains mercury, between the spirits of each bulb, and the mercury displaces the spirit in each leg about one-third of its length. It is then easy to see, that, if the spirits are expanded, they will depress the mercury in *one* leg, and raise it in the *other*; if they are diminished in bulk, the motion of the quicksilver will be reversed. The reason of this is, that, in *every* change of the state of the air, the mercury, on *one side* or the *other* shall be *raised*. To mark then the greatest elevation, there is a glass tube, three-fourths of an inch long, inserted within the tube, on each side, which may be styled the index. The index is hollow, and hermetically sealed; but within it is a piece of steel wire, and at its extremity a slight glass spring, which rests against the inside of the tube. The index, therefore, is supported on the surface of the mercury, and carried with it, when it rises in either leg; and, by means of the spring, is supported, though the mercury should afterwards fall; so that the observer can easily ascertain the greatest elevation of the mercury which has occurred in his absence. A small magnet soon draws down the index again to the surface of the mercury. The contrivance is, on the whole, very ingenious; but the machine is too complicated, and the resistance of the index, on one hand, and the necessary bulk of the spirits on the other, seem to us very material objections. The author deserves our commendation for his attempt; and it may suggest some others, which may be more conveniently executed.

Article XI. On the Parallax of the fixed Stars. By Mr. Herschel, F. R. S.—We regret exceedingly that we are unable to convey to our readers the merits of this very extraordinary artist, in a manner adequate to our opinion of them. The subject is explained with difficulty, even to philosophers; and it is not easy to give a clear and familiar idea of the circumstances which must have embarrassed him, or of the means which he has contrived to overcome them. The parallax of the fixed stars is the angle, which is subtended by the diameter of the earth's orbit; that is, in a triangle, the diameter of the orbit of the earth is opposite to the fixed star; and lines drawn from each extremity to the star form the two other sides. But *their*
length

length is so great, that even the diameter vanishes in the comparison, and the angle has not hitherto been measured with a satisfactory accuracy. Mr. Herschel has increased the magnifying powers of the telescope to a surprising degree: his greatest power magnifies 6450 times, and yet the apparent diameter of the star seems to be diminished in proportion to the increase of his magnifier. We are lost in the immensity of the objects, when we contemplate the number, the size, and the distance of the fixed stars: our astonishment will be increased, if we reflect, that what we consider as a single star may be a whole system of planets, illuminated by a central sun. The method proposed by Mr. Herschel to ascertain the annual parallax cannot be easily explained without the plates. He assumes as a postulate, what we fear will not be universally allowed, that the difference in the *apparent* magnitude of the stars depends on their greater or less distance from us. This position is, however, highly probable, and must be granted, to determine the parallax from the vicinity of two stars of unequal magnitudes. His method is clear and accurate; and we have great satisfaction in observing that, if the angle is not less than about $20''$, it may probably be measured by instruments so accurate, and attentions so unwearied, as those of Mr. Herschel. This paper abounds with many remarks of the highest utility to the practical astronomer, and with indisputable proofs of the candour and good sense of the author.

Article XII. Catalogue of double Stars. By Mr. Herschel, F. R. S.—This article is necessarily incapable of abridgment. Those who know what astronomers have already discovered will be the most candid judges of the astonishing exertions of this very industrious observer. It may be sufficient to mention, that of 269 double stars, of which his catalogue consists, 227 have not been hitherto publicly noticed.

Article XIII. Description of a Lamp-Micrometer, and the Method of using it. By Mr. Herschel, F. R. S.—We must still refer to the plate for this ingenious contrivance; but we shall endeavour to convey a general idea of it. Two lamps, the one in the centre, the other moveable, in the radius of a semicircle, which have their light transmitted only through a hole made by a fine needle, are so placed that the picture of the double stars are projected on the micrometer, and the light from the lamps made to coincide with them. The distance, therefore, from the lucid points of the micrometer is the tangent of the *magnified* angle, under which the stars are seen, to a radius of ten feet. The angular distance then of the centres of the *stars themselves* must be the quotient of the magnified angle, divided by the powers of the instrument

ment by which they are viewed. With a power of 460, the scale of this micrometer is $\frac{1}{4}$ of an inch to a second; with one of 932, more than $\frac{1}{2}$ an inch; while the most perfect of the usual micrometers, with the same magnifiers, had a scale of less than $\frac{1}{1000}$ part of an inch to a second.

Article XIV. A Paper to obviate some Doubts concerning the great magnifying Powers used. By Mr. Herschel, F. R. S.—We have also had our doubts on this subject, and consequently have examined the present article with the strictest attention. It is, however, common justice only to observe, that they are now completely removed.

Article XV. Continuation of the Experiments and Observations on the specific Gravities and attractive Powers of various saline Substances. By Rich. Kirwan, Esq. F. R. S.—As we have omitted giving any account of the former article on this subject, we shall not be diffuse at present. We do not see any practical deduction that is of the least consequence from determining the exact quantities of real acid and alkali, in the substances which we usually employ under these denominations. Our author candidly corrects some errors of his former paper, and pursues his subject with attention. The most interesting part of this paper is that in which he endeavours to prove, that inflammable air is really phlogiston in its separate state.

Article XVI. In Italian. On the Method of rendering the weakest natural or artificial Electricity very sensible. By Alexander Volta, Professor of Experimental Philosophy in Como, &c.—The description of this *condenser of electricity* depends on the construction of the author's electrophorus; so that the reader must, at present, be contented with knowing its effects. Mr. Volta has discovered, by its assistance, the appearance of electricity, where it had been sometimes suspected, and sometimes denied. In the very strong Aurora Borealis, on the 28th of July, 1780, he condensed the electricity of the air so as to make it very sensible; for the atmospherical conductor, by the assistance of the condenser, gave fine bright sparks. It increases also the powers of the electrical machine; discovers electricity, even in a discharged vial; shows that it is, in some degree, excited by the evaporation of water, the simple combustion of coals, and various effervescences, particularly from those which produce inflammable, fixed, and nitrous air. We were pleased with these remarks of our author, particularly on the subject of evaporation, as they tended to confirm the result of some experiments which we had made on this phenomenon. We slightly hinted at them in our review of Dr. Watson's third volume, when we referred the effects of metallic vessels on vapour to their conducting power as non-electrics.

electrics*. Mr. Volta has made some addition to his remarks on this subject in the appendix, which as they are concise and important, we shall beg leave to transcribe.

The experiments hitherto made, though not numerous, yet concur to shew that the vapours of water, and in general the parts of all bodies, that are separated by volatilization, carry away an additional quantity of electric fluid as well as of elementary heat, and consequently that those bodies from the contact of which the volatile particles have been separated, remain both cool and electrified negatively: from which it may be deduced, that whenever bodies are resolved into volatile elastic fluid, their capacity for holding electric fluid is augmented, as well as their capacity for holding common fire, or the caloric fluid. This is a striking analogy, by which the science of electricity throws some light upon the theory of heat, and alternately derives light from it; I mean on the doctrine of latent or specific heat, the first notions of which were suggested by the admirable experiments of Dr. Black and Wilke, and which has been afterwards much elucidated by Dr. Crawford, who followed the experiments of Dr. Irwin.

By following this analogy it seems, that as the vapours on their condensing, lose part of their latent heat, on account of their capacity being diminished, so they part with some electric fluid. Hence originates the positive electricity, which is always more or less predominant in the atmosphere, when the sky is clear, viz. at that height where the vapours begin to be condensed. Accordingly, the atmospherical electricity, is stronger in fogs, in which case the vapours are more condensed, so as to be almost reduced into drops, and is still stronger when thick fogs become clouds.

Hitherto we have accounted for the positive atmospherical electricity; but is easy to account for clouds negatively electrified; for when a cloud, positively electrified, has been once formed, its sphere of action is extended a great way round, so that if another cloud comes within that sphere, its electric fluid agreeably to the well known laws of electric atmospheres, must retire to the parts of it which are the remotest from the first cloud; and from thence the electric fluid may be communicated to other clouds, or vapours, or terrestrial prominencies. Thus a cloud may be electrified negatively, which cloud, after the same manner, may occasion a positive electricity in another cloud, &c. This explains not only the negative electricity, which is often obtained from the atmosphere in cloudy weather; and the frequent changes from positive to negative electricity, and contrarywise in stormy weather; but also the waving motion often observed in the clouds, and the hanging down of them, so as nearly to touch the earth.

After the forementioned discoveries, we need no longer wonder at the appearance of lightnings in the eruptions of volcanos, as was particularly observed in the late dreadful eruption of

* See Crit. Rev. for April, p. 261.

Mount Vesuvius. The few experiments I have made shew, that the quantity of smoke, but much more the rapidity with which it is produced, tends to increase the electricity which arises from combustion, &c. How great must then be the quantity of electricity that is produced in such eruptions?"

The second part treats of the communication of electricity, to explain the foundation of the powers of the condenser. It shows in what manner a conductor approaching another, in certain circumstances, is capable of receiving an extraordinary quantity of electricity.

Article XVII. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1780. By Thomas Barker, Esq.—We see nothing remarkable in this register, except the extreme dryness of October 1780, in which it was only equalled by the same month of the succeeding year. At Lyndon, during the former year, in the whole month only 0,081 parts of an inch of rain were observed to have fallen.

This part concludes with the Meteorological Journal from January to August, usually kept by the order of the president and council.

The Appendix contains Translations of the two Italian Papers, viz. Article I. and Article XVI.

The History of the Progress and Termination of the Roman Republic. (Continued, from page 299.)

IN the period at which we closed our former review of this work, the Roman state was torn by two principal factions, which alternately wreaked their vengeance on each other with merciless cruelty. Legal authority was either entirely superseded, or the exercise of it arbitrarily dictated by the prevailing party; and though perhaps none who was concerned in those violent transactions had a deliberate intention to subvert the government, yet all of them occasionally had recourse to expedients inconsistent with the safety of the constitution. The office of censor, as our author observes, becoming now too important for either party to entrust it with their opponents, or even in neutral hands, the leaders of every faction, in their turn, made up the rolls of the people, and disposed, at their pleasure, of the equestrian and senatorian dignities.

Dr. Ferguson has very properly introduced, in the beginning of the second volume, a general account of the persons who were most conspicuous in this struggling period of the Roman state.

‘In this period, says he, were born, and began to enter on the scene of public affairs, those persons whose conduct was now to determine

determine the fate of the republic. Pompey had already distinguished himself, and was a person of real consequence. He had been educated in the camp of his father, and, by accident at a very early age; and, before he had attained to any of the ordinary civil or political preferments, commanded an army. Cicero, being of the same age, began to be distinguished at the bar. He pleaded, in the second consulate of Sylla, the cause of Roscius Amerinus, in which he was led to censure the actions of Chrysogonus and other favourites of the dictator, and, by his freedom in that instance, gained much honour to himself.

Cæsar, now connected with the family of Cinna, whose daughter he had married, and being nearly related to the elder Marius, who had married his aunt, narrowly escaped the sword of the prevailing party. Being commanded to separate from his wife, he retained her in defiance of this order, and for his contumacy was put in the list of the proscribed. He was saved, however, by the intercession of some common friends, whose request in his favour Sylla granted, with that memorable saying, "Beware of him: there is many a Marius in the person of that young man." A circumstance which marked at once the penetration of Sylla and the early appearances of an extraordinary character in Cæsar.

Marcus Porcius, afterwards named Cato of Utica, was about three years younger than Cæsar, and being early an orphan, was educated in the house of an uncle, Livius Drusus. While yet a child, listening to the conversation of the times, he learned that the claim of the Italian allies, then in agitation, was dangerous to the Roman commonwealth. Pompeius Silo, who managed the claim for the Italians, amusing himself with the young Cato, pressed him with caresses to intercede with his uncle in their behalf; and, finding that he was not to be won by flattery, likewise tried in vain to intimidate him by threatening to throw him from the window. "If this were a man," he said, "I believe we should obtain no such favour." In the height of Sylla's military executions, when his portico was crowded with persons who brought the heads of the proscribed to be exchanged for the reward that was offered for them, Cato being carried by his tutor to pay his court, asked, if "no one hated this man enough to kill him?" "Yes, but they fear him still more than they hate him." "Then give me a sword," said the boy, "and I will kill him." Such were the early indications of characters which afterwards became so conspicuous in the commonwealth.

Upon a review of Sylla's acts intended to restore the authority of the senate, our author seems to entertain the opinion, that the clause in the law relating to the tribunes, by which all persons who had accepted of this office, were excluded from any farther preferment, was productive of pernicious effects. His reason for this opinion, and which we think well founded, is, that it rendered the tribunate an object only to the

meanest of the senators, who, upon their acceptance of it, ceasing to have any pretensions to the higher offices of state, were consequently deprived of any interest in the government, and exasperated against the higher dignities of the commonwealth.

Dr. Ferguson, with equal justness, observes, of the Roman state at this period, that it was again to exhibit the curious spectacle of a nation divided against itself, broken and distracted in its counsels, which nevertheless prevailed in all its operations abroad, and gained continual accessions of empire, under the effect of convulsions which shook the commonwealth to its foundation; and, what is still less to be paralleled in history, was to exhibit the spectacle of a nation, which proceeded in its affairs abroad with a success that may be imputed in a great measure to its divisions at home. The truth of these remarks is placed in a clear light by the following quotation :

‘ War, in the detail of its operations, if not even in the formation of its plans, is more likely to succeed under single men than under numerous councils. The Roman constitution, though far from an arrangement proper to preserve domestic peace and tranquillity, was an excellent nursery of statesmen and warriors. To persons brought up in this school, all foreign affairs were committed with little responsibility and less controul. The ruling passion, even of the least virtuous citizens, during some ages, was the ambition of being considerable, and of rising to the highest dignities of the state at home. They enjoyed the condition of monarchs in the provinces; but they valued this condition only as it furnished them with the occasion of triumphs, and contributed to their importance at Rome. They were factious and turbulent in their competition for power and honours in the capital; but, in order the better to support that very contest, were faithful and inflexible in maintaining all the pretensions of the state abroad. Thus Sylla, though deprived of his command by an act of the opposite party at Rome, and with many of his friends, who escaped from the bloody hands of their persecutors, condemned and outlawed, still maintained the part of a Roman officer of state, and prescribed to Mithridates, as might have been expected from him in the most undisturbed exercise of his trust. Sertorius, in the same manner, acting for the opposite faction, in some measure preserved a similar dignity of character, and refused to make concessions unworthy of the Roman republic. Contrary to the fate of other nations, where the state is weak, while the conduct of individuals is regular; here the state was in vigour, while the conduct of individuals was in the highest degree irregular and wild.’

In the volume now before us, the historian continues to delineate carefully the progress of corruption among the Romans;

mans; and he gives at the same time a just representation of the characters of eminent individuals. In the proportion allotted to the latter, he has sometimes exceeded the usual bounds of general history: but this is such an objection as we cannot wish to have been precluded; and to this conduct we are indebted for many scattered memoirs, which cannot but prove acceptable to every reader. The following, relative to Cicero, may serve as an example.

“We have better means of knowing the frailties of Cicero, than perhaps is safe for the reputation of any one labouring under the ordinary defects of human nature. He was open and undisguised to his friends, and has left an extensive correspondence behind him. Expressions of vanity in some passages of his life, of pusillanimity in others, escape him with uncommon facility. Being at least of a querulous and impatient temper, he gives it full scope in his exile, perhaps not more from weakness than from design to excite his friends to redouble their efforts to have him restored. He knew the value of fortitude as a topic of praise, and might have aspired to it; but would it not, he may have questioned, encourage his party to sleep over his wrongs? In any other view, his complaints resemble more the wailings of an infant, or the strains of a tragedy composed to draw tears, than the language of a man supporting the cause of integrity in the midst of undeserved trouble. “I wish I may see the day,” he writes to Atticus, “in which I shall be disposed to thank you for having prevailed upon me not to lay violent hands on myself; for it is certainly now matter of bitter regret to me that I yielded to you in that matter.”

“In answer to the same friend who had chid him for want of fortitude, “What species of evil,” he says, “do I not endure? Did ever any person fall from so high a state? in so good a cause? with such abilities and knowledge? with so much public esteem? with the support of such a respectable order of citizens? Can I remember what I was, and not feel what I am? Stript of so many honours, cut off in the career of so much glory, deprived of such a fortune, tore from the arms of such children, debarred the view of such a brother, dearer to me than I was to myself, yet now debarred from my presence, that I may spare him, what he must suffer from such a sight, and myself what I must feel in being the cause of so much misery to him. I could say more of a load of evils which is too heavy for me to bear; but I am stopped by my tears.”

“From the whole of this correspondence of Cicero in his exile, we may collect to what degree the unjust reproaches which he had suffered, the desertion of those on whom he relied for support, the dangers to which he left his family exposed, affected his mind. The consciousness of his integrity, even his vanity forsook him; and his fine genius, no longer employed in the forum or in the senate, or busied in the literary studies which amused him

him afterwards in a more calamitous time of the republic, now, by exaggerating the distress of his fortunes, preyed upon himself. It appeared from this, and many other scenes of his life, that although he loved virtuous actions, yet his virtue was accompanied with so insatiable a thirst of the praise to which it intitled him, that his mind was unable to sustain itself without this foreign assistance; and when the praise which was due to his consulate was changed into obloquy and scorn, he seems to have lost the sense of good or of evil in his own conduct or character; and at Thessalonica, where he fixed the scene of his exile, sunk or rose in his own esteem, as he seemed to be valued or neglected at Rome.

Dr. Ferguson, in reciting the progress of the Roman arms under Cæsar, has for the most part closely adhered to that illustrious writer's own authority, which, though not entirely unexceptionable in some parts of the narrative, affords the best information that can now be procured on the subject of his military operations. Our author, speaking of Cæsar's engagement with the Nervii, thus proceeds:

'The event of this tumultuary action was various in different places. The Nervii, in one part of the action, forced the imperfect works of the Roman camp; but in another part of it were themselves forced from their ground, and driven in great numbers into the river. Some of the Roman legions were broken, lost the greater part of their officers, and when Cæsar arrived to rally them, were huddled together in confusion. He was reduced to act the part of a mere legionary soldier, and, with a shield which he took from one of his men, joined in the battle, and in this manner, by his presence and by his example, kept the enemy at bay, until he was relieved by the arrival of two legions of the rear-guard, and of two others, that were sent by Labienus to support him.

'This seasonable relief, where the Romans were most distressed, changed the fortune of the day; and the confusion, which in the beginning of the action had been turned to so good account by the Nervii, now became fatal to themselves. The greater part of them fell in heaps on the ground where they first began the attack. The few who attempted to fly were met at every opening of the woods by parties of the enemy, by whom they were forced into the thickets or put to the sword; and as they fell in the end with little resistance, many became a prey to the followers of the legions, who put themselves in arms and bore a part of the massacre. Of four hundred chiefs only three escaped; and of an army of sixty thousand men, no more than five hundred left the field of battle. The piteous remains of this nation, consisting of superannuated men, of women, and of children, sent, from the marshes in which they had been concealed, a message to implore the victor's mercy; but it does not appear in what manner he disposed of them.'

We must acknowledge we are greatly surprised at the remark with which this quotation concludes. We can inform the learned historian how the nation of the Nervii was disposed of. Cæsar took particular care of them: he granted them permission to remain in the country; and strictly enjoined the neighbouring nations not to molest them in any manner. This is plainly affirmed in the following extract from Cæsar's Commentaries.

‘Hoc prælio facto, et prope ad internecionem gente ac nomine Nerviorum redacta, majores natu, quos una cum pueris, mulieribusque in æstuaria ac paludes collectos dixeramus, hac pugna nunciata, quum victoribus nihil impeditum, victis nihil tutum arbitrarentur; omnium, qui supererant, consensu legatos ad Cæsarem miserunt, seque ei dediderunt, et in commemoranda civitatis calamitate; ex DC. ad III. senatores: ex hominum millibus LX. vix ad D. qui arma ferre possent, sese redactos esse dixerunt: quos Cæsar, ut in miseros ac supplices usus misericordia videretur, diligentissime conservavit, suisque finibus atque oppidis uti jussit: et finitimis imperavit, ut ab injuria et maleficio se suosque prohiberent*.’

Though Dr. Ferguson has either over-looked this passage in Cæsar, or not paid it such a degree of credit as so positive a testimony deserved, he has, upon other occasions, availed himself of authorities which lay far less exposed to observation; and has, by this means, considerably enriched his narrative. In different parts of the history, we find, incidentally interspersed, a number of anecdotes, which throw great light both on the private and public character of those who were the most eminent among the Romans at this time. He delineates in just colours the parties which now appeared in the state.

* There were probably now three parties in the state; one devoted to Cæsar, another to Pompey, and a third that meant to support the republic against the intrigues or violence of either. The latter must have been few, and could not hope to be of much consequence, except by joining such of the other two, as appeared by the character of its leader least dangerous to the commonwealth. Cæsar had shown himself in his political course a dangerous subject, and an arbitrary magistrate. In the capacity of a subject, he had supported every party that was inclined to commit disorder in the state, or to weaken the hands of government. In that of a magistrate he spurned every legal restraint, acted the part of a demagogue, supporting himself by popular tumults, and the credit of a faction, against the laws of his country; and it was the general opinion of considerate persons, that his thirst of power and emolument was not to be satiated without a total subversion

of government: that if, in the contest which seemed to impend, his sword should prevail, a scene of bloodshed and rapine would ensue, far exceeding what had yet been exhibited in any calamity that had ever befallen the republic. The description of his adherents, and the character of persons that crowded to his standard, justified the general fear and distrust which was entertained of his designs. All who had fallen under sentence of the law, all who dreaded this fate, all who had suffered any disgrace, or were conscious they deserved it; young men who were impatient of government; the populace who had an aversion to order; the bankrupt, to whom law and property itself were enemies; all these looked for his approach with impatience, and joined in every cry that was raised in his favour.

Pompey, the leader of the opposite party, had never ceased to embroil the state with his intrigues, and even invaded the laws by his impatience for extraordinary and unprecedented honours; yet, when possessed of power, he had employed it with moderation, and seemed to delight in receiving these singular trusts by the free choice of his country; not in extorting them, not in making any illegal use of them, nor in retaining them beyond the terms prescribed by his commission. It appeared, that in nothing he had ever injured the commonwealth so deeply, as in caballing with Cæsar while he rose to his present elevation, from which he was not likely to descend without some signal convulsion in the state.

The subsequent part of the second volume is employed in reciting the military operations, which ensued in different quarters of the Roman dominion, after the breaking out of the civil war. It exhibits a magnificent representation of important incidents, and great personages, correspondent to the great objects for which the hostile parties were contending.

[To be continued.]

The General Prevalence of the Worship of Human Spirits, in the Ancient Heathen Nations, asserted and proved. By Hugh Farmer. 8vo. 8s. Robinson.

THERE is no subject on which the ancient philosophers, have reasoned so absurdly, as on the nature of the gods. We have a sufficient specimen of their chimerical opinions in Diogenes Laertius and Cicero. Laertius gives us the sentiments of the philosophers on this article, and Cicero employs three books in discussing the subject; but we are often at a loss to find out Cicero's real opinion. He introduces an Epicurean, a Stoic, and an Academic, who dispute about the nature of the gods. Each of the two former has his own peculiar creed, and believes himself to be perfectly orthodox, in exclusion of the other. But the Academic, who will yield to nothing but evidence, stops them short by turns, discovers

to them the fallacy of their prejudices, and thinks himself secure against error, by only affirming nothing positively on either side.

If we have recourse to the poets, we shall find their notions of the gods still more wild and fantastical. In Hesiod, for example, who has written professedly on the subject, we have a gross and monstrous theogony, a composition of history, traditions, and fables, a mixture of natural and allegorical generations, of real and metaphorical personages, including thirty-thousand deities*.

In order to throw some light on this intricate subject, the learned author of the work before us proposes, 1. to shew the general prevalence of the worship of human spirits in the ancient heathen world; 2. to inquire into the grounds of this and every other species of idolatry, or into the principles upon which the whole system of polytheism was built; 3. to consider the high antiquity of idolatry, and more especially that species of it, the worship of human gods; 4. to examine how far the representation of the pagan gods, in Scripture, agrees with that made of them in the writings of the heathens, or how far the two accounts mutually illustrate and confirm each other.

The first of these articles alone is the subject of the present publication: the others, we are told, are in a state of great preparation for the press.

The author touched upon the subject in his *Dissertation on Miracles*. † Here he examines the point more minutely, and assigns those reasons, which induce him to think, that, by demons (such as were the more immediate objects of the established worship among the ancient nations, particularly the Egyptians, Greeks, and Romans) we are to understand beings of an earthly origin, or such departed human souls as were believed to become demons. But, to prevent mistakes, relative to the extent of his hypothesis, he observes, 'that there is nothing in the foregoing proposition inconsistent with allowing what he had before proved, that the heathens acknowledged and worshipped celestial or natural gods: for the only subject of the proposition is demons, considered as a distinct order of deities from those styled natural; and therefore the latter could not be included in it. Nay, the very description of demons, as the more immediate objects of worship, does itself imply, that there were ultimate objects of it, who could be no other than those celestial gods, whose agents and ministers the former were supposed to be.

* Hes. Oper. et Dier. i. 250.

† Crit. Rev. vol. xxxii. p. 430.

2. The

2. The preceding proposition has no relation to the gods, held only by the philosophers. The theistic philosophers not only asserted the divinity of the parts and powers of nature, but explained physically what was understood literally or historically by the people, respecting the gods. It may be allowed, that the philosophers entertained very just notions of the true God; and that they described him and the natural gods by the term *demon*, which indeed is sometimes used in a large sense as equivalent to a deity. But all these gods are out of the question. The term *demons* is used in the proposition in a restrained sense, to express the subaltern deities. It is limited to such demons as were the objects of the established worship, or of popular adoration and public devotion, to whom alone the sacrifices were offered; while the celestial gods were worshipped only with a pure mind, or with hymns and praises.

3. The truth of the foregoing proposition cannot be affected by the peculiar doctrine of the philosophers concerning demons, when they apply the term to spirits, who were supposed to hold a middle rank between the gods and men. The proposition only affirms, that the demons described in it were beings of an earthly origin.

Lastly, when the proposition speaks of such demons as were the more immediate objects of the established worship among the ancient nations, this can respect only those nations, in which some demons or subaltern deities, either celestial or terrestrial, were acknowledged. It refers more especially to the nations which were in the most civilized state, and to those whose demons are spoken of in scripture.

Having premised these necessary limitations, the author proceeds to prove, from the testimonies of the heathens, that human spirits were worshipped in the nations usually accounted barbarous; particularly in those which have been said to have only the natural gods, such as the Scythians, the Massagetes, the Getes, the Goths, the Germans, the Arabians, the Persians, &c.

Learned men have differed much in their opinions concerning the Persian objects of worship. Our author, therefore, distinctly examines what has been said on this subject by Herodotus, lib. i. c. 131. Dr. Hyde, and others; and from his remarks it appears, that, if we clear the Persians from the charge of idolatry upon the evidence produced by Dr. Hyde, we adopt an hypothesis very improbable in itself, and ill-supported; that at the same time we contradict the testimony of numerous unexceptionable witnesses to the contrary; that the difference between them and the Greeks, pointed out by He-

rodotus, is not so considerable as has been supposed, and probably did not subsist for any great length of time after the age of that historian; and that this difference is perfectly consistent with a general agreement in other respects, and particularly with the deification of human spirits.

In the next section the author shews, that other barbarous nations worshipped human spirits; as, in Africa, the Ethiopians, some of the Libyan Nomades, the Augilites, the Carthaginians, the Atalantians, and others; in Europe, the Celts, the Iberians, and Celtiberians, the Gauls, the Thracians; in Asia, the Indians, the Pundits of Indostan, the Brachmans, the people of Tartary, Siam, Tibet, China, Japan. In these nations, says the author, the worship of dead men was very general; and in some of them no other gods were acknowledged but deified men and women.

In the second chapter he proves, from the testimonies of the heathens, that in civilized nations, such as Phœnicia, Egypt, Assyria, Chaldea, Babylonia, Syria, Greece, and Rome, all or almost all the objects of the established worship, and even their greatest gods, had once been men.

The third and last chapter contains *general* proofs, that is, proofs which equally respect all the learned nations, and all others which had adopted their system of theology, of the worship of human spirits in the ancient heathen world. These proofs are drawn from two sources; from the testimonies of the heathen poets, philosophers, and historians, and of the Christian fathers; and from the following facts:

1. Divine honours were paid to the dead, according to their different ranks and characters when living, at all the **SEPULCHRES** of the heathens.

2. The heathen **TEMPLES** were places of sepulture, and designed as mansions for such gods as had been men.

3. The **PYRAMIDS** were sepulchral monuments and altars.

As this subject is more curious than many others, and our author's opinion is well supported, we shall present our readers with it at full length, excepting only the notes, for which we must refer the more learned and inquisitive readers to Mr. Farmer's publication.

The great pyramid at Babylon was well known under the name of the temple of Belus, the founder of the Babylonian empire, which sufficiently shews that it was his sepulchral monument, and erected for his worship. The pyramids built by Porfena, king of Etruria, near Clusium, and by Cæstius, at Rome, were also the sepulchres and monuments of the dead. And as these were imitations of those in Egypt, it is natural to suppose that both had the same intention. But, as some will not allow

allow that the Egyptian pyramids, more celebrated than any other, were places of sepulture, I shall submit the following observations to the judgment of the reader.

‘ It was customary with the ancients to raise mounds of an immense magnitude upon the graves of their monarchs and other persons of great distinction. The Egyptians, in particular, though not very curious in building their houses, as being but temporary habitations, exceeded all imaginable magnificence in their sepulchres, considering them as their eternal mansions. They seem to have believed, that, as long as the body lasted, so long the soul was present with it. It is natural, therefore, to suppose, that their attention would be very much employed in preserving the former from corruption, and in accommodating both with a durable habitation.

Accordingly the most ancient and credible historians represent the pyramids as royal sepulchres. From Herodotus we learn, that the body of Cheops was deposited under the pyramid which he himself had built; that his son and daughter did each of them imitate their father in building a pyramid (no doubt with the same intention); that Asychis erected a pyramid of brick for his monument; and that the labyrinth, near the lake Moeris, a structure much more admirable even than the pyramids, contained the sepulchres of the kings who built it, and of the holy crocodiles. Strabo, speaking of the top of a mountain near Memphis, says, that all the pyramids upon it were royal sepulchres. And Diodorus Siculus informs us, that the two pyramids, built by Chemnis and Cephres, were by them designed for their own sepulchres, though both were buried in other places. To these testimonies I might add those of Lucan, Statius, and Clemens Alexandrinus; as also those of the Arabs, Copts, and Sabians; were they wanted in so plain a case.

‘ The pyramids were not only places of sepulture, but of religious worship. They were commonly called the columns or altars of the gods. On the top there was a platform, where the sacred rites might be celebrated; and they were surrounded with buildings, which probably were colleges for the priests. That the pyramids were altars is a point which cannot be disputed; but it is no just inference from hence, that they were not also sepulchres. For altars were constant appendages to the sepulchres of such men as were deified, if not of all other persons. They were sometimes placed upon the monument, which exactly answers to the case before us. In honour of the Grecian heroes, who fell in the defence of their country at Thermopylae, altars were used instead of sepulchres. Nay, funeral piles were constructed and deemed as altars. From the pyramids being altars, therefore, we may rather infer that they were also sepulchres than the contrary. Now, if they were royal sepulchres, monuments, and altars, they were certainly consecrated to the worship of the Egyptian monarchs. At every common sepulchre, prayers, sacrifices, and libations, were offered to the dead by the ancient

nations; and, amongst the Egyptians in particular, as we have already seen, a temple and a tomb were erected to the same deity. The great height of the pyramids well agrees with the opinion of their being the sepulchral monuments and altars of the Egyptian monarchs. High columns and pyramids, over the tombs of persons of the greatest distinction, corresponded to their former state and dignity, and were designed to announce their exaltation, after death, to the rank of the celestial gods.

Some writers, however, being desirous of discovering, in every sacred building and rite of the heathens, an allusion to elementary and sidereal deities, have fancied that the pyramids, resembling (as they allege) a rising flame, which from a broad base gradually lessens and terminates in a point, were symbols of fire; and hence have concluded that they were consecrated to the sun.

But we are told, concerning the great pyramid (what is probably true of the rest), that it does not terminate in a point, as mathematical pyramids do, but in a flat, or square, consisting of eleven large stones. The reason why they frequently made use of the pyramidal figure for these monuments, probably was its being the most permanent form of structure. However this may be, certain it is in fact, that, though obelisks and pyramidal pillars might be originally consecrated to the elements, they were afterwards erected to such gods as had been men. Jupiter Meilichius, Juno, Apollo, Bacchus, Venus, and other deities of human origin, were worshipped under the form of obelisks and pyramids. The mere figure, therefore, of the pyramids of Egypt creates no sort of presumption that they were appropriated to the elements. And even allowing them to have been intended as emblems of fire, in this view they well agree with the idea the ancients entertained of the souls of their deified men, as originally taken from the igneous element in the heavenly regions, and as being now returned to the celestial luminaries, which were imagined to consist of fire. But the objection we are considering was advanced by some of the heathen philosophers, merely to throw a veil over that shocking absurdity, the worship of mortal gods, of which the pyramids furnish the most striking and lasting evidence.

4. The OTHER PLACES, most usually consecrated to the gods in very ancient times, were places of sepulture, where divine honours were paid to the dead. This was the case more particularly with respect to the caves, the houses, the highways, the groves, and the mountains, where the gods were worshipped.

5. The STATUES and IMAGES of the gods, in human form, were representations of deified men and women. On this argument the author has, among others, the following observations:

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This platonic philosopher*, and also the two stoics, Varro and Balbus, were zealous advocates for the physical explication of the fables, to which they always had recourse when pressed with the difficulties of their literal meaning. No wonder, then, that they should represent images in human form as symbols or emblems of the natural gods. How far this was the real case is a matter that may come under future consideration. It is sufficient here to observe, that the images, or human figures, of which we are speaking, represented real men and women, such as were supposed to be advanced to the rank of gods and goddesses, and were worshipped as such: that these deities were the immediate objects of the established worship, not the natural gods, to whom there could be only a remote and ultimate reference: that this reference was understood only by those who were instructed in the mysteries of the heathen religion: that, consequently, the common people worshipped images, not as signs or emblems of the deified objects of nature, but, as what they really were, representations of deified men and women: and that the civil theology was founded upon this hypothesis, or upon the literal history of those fables which the philosophers converted into allegory. In a word, the very objection we are considering, instead of overturning, establishes, both the humanity of the direct objects of the established worship amongst the heathens, and the proof of it drawn from the representation of them under human figures.

These figures, as well as the human personages whom they represented, were deemed gods, and worshipped as such; not, indeed, on account of the senseless materials of which they were composed, but, as the heathens alleged, of their divine inhabitants. The priests pretended, by certain rites of consecration, to allure or compel demons, that is, the manes of the dead, to enter into, and to animate their statues, and to detain them there. And, though many images and statues were erected to the same god, yet in each of them he was supposed to be personally present. Now this idea of sacred images, as the fixed residence of the gods, destroys the supposition of their being immediately representatives of the elements or planets; and at the same time corresponds to, and confirms, the opinion entertained of them by the heathens, who made them, as bodies, to be informed with demons, or the spirits of departed men, as with souls. And, as the worship of images became almost the universal religion of the gentile world, this affords an undeniable proof of the human origin of the heathen gods, whose bodily features those images were said to represent.

6. The worship of the heathen nations corresponded to their idea of human ghosts, and was founded upon it. The principal rites of the ancient idolatry were sacrifices and libations, human victims, mournings, banquets, games, mysteries, &c.

* Maximus Tyrius.

On the last article, the MYSTERIES, our author's opinion is as follows:

'The first objects of idolatrous worship were the elements and heavenly bodies. When the worship of deified men were superinduced upon that of the planets and elements, much confusion was introduced into the heathen theology, and the original doctrine concerning the gods was in danger of being lost. To prevent this, the mysteries were instituted, and the true grounds of the pagan worship were probably explained to such as were judged capable and worthy of such information. This could not be done without admitting that the popular or national gods had been removed from earth to heaven. And this concession, which is all that belongs to our present subject, is a very strong confirmation of the point I have been attempting to establish. It must be observed farther, that, although the mysteries were the most sacred of all the heathen rites, they were instituted only in honour of gods of mortal origin, such as Jupiter, Osiris, Isis, Mithras, Bacchus, Venus, Ceres, Proserpine, Vulcan, Castor and Pollux, and others known to be of human descent.'

7. The heathen DIVINATIONS and ORACLES were thought to proceed from demons, or the manes of the dead.

Thus we find Darius, Tiresias, Anchises, and Samuel, invoked or consulted after their deaths. Ammon, Apollo, Themis, Trophonius, Amphiaraus, Branchides, the daughter of Macaras, Geryon, and all the other oracular gods, were no other than dead men and women deified.

8. The worship of human spirits at this day, among many professed Christians gives credibility to the existence of it in former times among the heathens. It is certain that the worship of the dead still prevails, and has long prevailed among the former, in the same manner as it did among the latter.

In examining the evidence of the human origin of the national gods, the author considers the objections, which have been raised against it by several writers, and particularly those urged by Dr. Blackwell, Mr. Bryant, and Mr. Fell.

The first, in his Letters on Mythology (which our author thinks is rather an apology for paganism, than an impartial representation of it) maintains, that the gods of the greater nations were the deified parts and powers of the universe. In opposition to this opinion, Mr. Farmer has largely shewn, that the gods of these nations were deified mortals.

Mr. Bryant allows, that the heathens considered their gods as deified mortals; but, he says, they were mistaken; most of the deified personages never existed, but were mere titles of the sun, or resolvable into that one deity.

Admitting

Admitting this to be the case, our author thinks, Mr. Bryant could not prove from hence, that the heathens did not, in their own conception, worship a deified mortal. The Cushites, says the learned mythologist, or Ammonians, and the collateral branches of the family, having raised Ham to a divinity, 'worshipped him as the sun, the deity which the Ammonians adored.' Now, replies Mr. Farmer, the heathens in worshipping the sun under this idea of it, may be considered as worshipping a human spirit.

Mr. Fell's objections are contained in a tract, entitled, *An Enquiry into the Heathen and Scripture Doctrine of Demons, &c.* printed in 1779. This writer having treated Mr. Farmer with incivility, the latter takes occasion to animadvert upon his arguments with great severity. In these animadversions he has in his turn, departed from the character of a generous adversary.

In the preface our author maintains the doctrine of an intermediate state; and insists, that the sacred writers supposed the souls of the dead to exist in sheol or hades. But the expressions, 'I will go down into sheol unto my son, thou shalt go to thy fathers in peace,' that of 'a departure,' and the like, are by no means sufficient to support the opinion, for which he contends. We cannot conceive, that 'a knowledge of the antiquity of the worship of dead men will enable us to fix the meaning of the word *death* in the threatening denounced against Adam.' Nor can we suppose, that revelation must either correspond with the doctrines of paganism, or obviate and point out its errors in matters of speculation.

Many preceding writers, such as *Monf. Jurieu, Abbé Banier, &c.* have written on the heathen gods with great industry and learning, and have even maintained Mr. Farmer's general proposition; but this author has taken a wider compass, and discussed the point in question with so much accuracy and erudition, that we cannot but consider his performance as the best that has appeared upon the subject.

Travels into the Two Sicilies. Vol. I. By Henry Swinburne, Esq.
(Concluded, from page 304.)

AFTER visiting Avellino, Mr. Swinburne made an excursion to Atripalda, a small town built upon the ruins of *Abelinum Marficum*, the site of which is still distinguished by a great number of mutilated basso-relievos, altars, and inscriptions. The inhabitants are supposed to have retired from it in the middle ages, and to have founded the present city of Avellino,

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more conveniently situated for traffic. Atripalda stands upon an eminence composed of strata of a soft coloured tufa. This kind of petrification, the basis of which is ashes, thrown out of burning mountains, is generally of a yellow cast, with fissures, and marked with horizontal wavy streaks.

The inquisitive traveller and his company spent the afternoon in a visit to the convent of Monte Vergine, situated on a wild mountain hanging over Avellino. In pagan times, this mountain was sacred to the mother of the gods, who had here a sumptuous temple, of which four columns, of Portasanta marble, are employed in the present fabric. In the museum of the convent is preserved a basso-relievo, representing a boy with a cornucopia, a serpent twined round a fig-tree, and a tripod, emblems of the worship of Cybele.

Next morning the travellers proceeded to the Moffetta, supposed to be the Amsanti Valles, mentioned by Virgil in the seventh *Aeneid*, and still remarkable for its dark hanging wood, rumbling noise, and curling vortex. The bottom of the dell is bare and arid: in the lowest part, and close under one of the hills, is an oval pond of muddy ash-coloured water. It boils up in several places irregularly, with great force, the ebullitions being always preceded by a hissing sound. The water was several times spouted up as high as the travellers heads, in a diagonal direction; and a large body of vapour is continually thrown out with a rumbling noise.

A most nauseous smell rises with the steam, but the water is quite insipid both as to taste and smell. The clay at the edges is carried into Puglia to rub upon scabby sheep; on which account the lake is farmed out at one hundred ducats a year. On a hill above this lake stood formerly a temple dedicated to the goddess Mephitis.

Quitting the neighbourhood of Moffetta, the travellers proceeded along the pleasant banks of the Cervaro. The mountains on each side, from the summit to the water-edge, are covered with handsome woods. The air was perfumed with the fragrance rising from thickets of flowering shrubs; and the eyes were delighted with the gay bloom of the arbor fuda, which grows there in great abundance.

They thence directed their course to Manfredonia, twenty miles through a flat pasture, covered with asphodels, thistles, wild artichokes, and fennel-giant. Of the last are made beehives and chair-bottoms, the leaves are given to asses, by way of a strengthener, and the tender buds are boiled and eaten as a delicacy by the peasants.

A few miles from Foggia are some faint traces of walls, said to be those of Arpi or Argyripæ, once the capital of a king.

dom, founded by Diomed after the siege of Troy. A mile from the shore stood the city of Sipontum, said likewise to have been founded by Diomed, but of which hardly any vestiges now remain, if we except a part of its Gothic cathedral, the work of a later age.

Next morning (says Mr. Swinburne) we took a pleasant ride into the heart of the mountains, through shady dells and noble woods, which brought to our minds the venerable groves that in ancient times bent with the loud winds sweeping along the rugged sides of Garganus. There is still a respectable forest of ever-green and common oak, pitch pine, horn beam, chestnut and manna-ash; still

“Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni.” Hor.

The sheltered vallies are industriously cultivated, and seem to be blest with an excellent soil, and luxuriant vegetation; the grass is short and fine.

After a delightful wandering excursion, we sat down to dinner on the moss by the side of a clear brook that tumbles down the rocks, and loses itself among the bushes. Our repast finished, we returned to St. Angelo, and next morning crossed the plain to Lucera, which stands on a knoll detached from the Appennine, commanding an almost boundless view of sea and land.

Lucera, our author observes, was a city of the Daunians, and an ally of the Romans, who esteemed it a place of the utmost consequence to their views of aggrandizement. The only remnant of Roman building is a tower in the centre of the castle.

From Lucera the travellers continued their journey southward to La Cerignuola, through an immense flat, watered by the Carapelle and the Cervaro. The first of these torrents is the Daunus, from which the whole country derived its ancient name. The weather being dry, the road was tolerably good; but in winter it must be impassable. Mr. Swinburne, from the warmth he felt, conceived an idea of the excessive power of the sun in those low lands, where neither shade nor shelter is to be found for many miles. Puglia, which was the native country of Horace, is several times mentioned by him for its extreme dryness; and the modern inhabitants have an adage expressive of the same character.

Mr. Swinburne afterwards visited the fields of Canne, the scene of the memorable battle between Hannibal and the Romans; concerning which he supports, against Chaupy, the interpretation given by Livy of what is related on that subject.

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by Polybius. The spot is now distinguished by the name of Pezzo di Sangue, i. e. the Field of Blood. The travellers were shown by the peasants some spurs and heads of lances, lately turned up by the plough; and were told that horse-loads of armour and weapons had been at different times carried thence.

The travellers afterwards rode over a fine down, producing little corn or wood, but a great deal of lentiscus, to view the ruins of Salapia, situated near a lake. They consist of a square fortification of earthen ramparts, with many divisions and fosses. Thence they proceeded by the way of Barletta, Trani, and Bisceglia, through a delightful country. The last of these towns is pleasantly situated amidst orchards and villas. Its walls, which are of stone, are very lofty. Here Mr. Swinburne met not, as he had been encouraged to expect, with any remains of ancient baths or cellars, but with hundreds of subterraneous reservoirs and cisterns, of various shapes and dimensions, cut into steps in the solid rock, and arched over with stones and stucco, to collect the rain-water, which is the only sort the inhabitants have to drink.

Bari, anciently noted for the abundance and delicacy of its fish, is defended by double walls and an old castle; occupying a rocky peninsula of a triangular form, about a mile in circumference. Here is a most beautiful prospect, stretching from the mountains of Garganus to the hills of Ostuni; and nothing, says Mr. Swinburne, can be more picturesque than the fleets of fishing-boats steering for their respective harbours on the approach of night. On shore, the full bloom of spring and lively foliage, contrasted with innumerable white cottages, form an enchanting rural scene. At Bari Mr. Swinburne saw no monuments of older date than the beginning of the eleventh century. Not far from the town, at a place said to have been the general cemetery of ancient Barium, have been discovered great quantities of funeral pots, known by the name of Etruscan vases, but which are now frequently counterfeited.

Of the ancient town of Gnatia, now called Torre d'Ag-nazzo, the last stage but one of Horace's journey to Brundisium, little remains except part of the ramparts, which, near the sea, are entire as high up as the battlements. Sixteen courses of large stones are still complete; and the thickness of this bulwark is exactly eight yards.

To the great surprize of our inquisitive traveller, he could not, after the strictest examination, discover any monument of the once celebrated city of Tarentum; and he observes that the hints given in the writings of ancient historians are too vague

vague to lead us with any precision to the true topography of of the place.

Near the Alcanterine convent is a small hillock, wholly formed of the shells of fish, employed by the ancients in the composition of their celebrated purple dye. In this part of the work Mr. Swinburne has given a description of the testaceous fishes that furnished the precious ingredient, and of the methods used in extracting and preparing it, taken from the accounts extant in ancient authors, and the dissertation of modern naturalists; but for this proof of his industry and learning we refer our readers to the work.

From Brundisium, which was the great supplier of oysters for the Roman tables, our author observes, that the spawn was carried to stock their public reservoirs at the Lucrene Lake, near Baiæ; and no mention is made by the ancients of the excellence of any Tarentine shell-fish except the scallop. As the Tarentine waters, however, now abound with shell-fish, Mr. Swinburne, with great probability, conjectures that oyster-spawn has been brought to Taranto from Brindisi, and better preserved than at the original bed, where the obstructions in the mouth of the harbour have ruined all the fisheries. By an annexed list, drawn up according to the Linnæan system, it appears that the Tarentine waters contain no less than ninety-three different kinds, genera, or species of shell-fish. Nor are the seas of Taranto less copiously stocked with the scaly and finny tribe. Very fine branchy coral is also found along the eastern coast of the city.

The curious traveller omitted not to take a view of the banks of the Piano, where the ancients kept their wines in grottos called diulos. The mouths of these excavations are now almost closed up with rubbish. Some persons who had crept in, found the floor strewed with fragments of amphore. During the canicular season, there issues in the night time from these caverns a most impetuous piercing wind.

The traveller now proceeded on his journey towards Calabria, and after an agreeable ride of twenty-four miles, stopped at Torre di Mare, a poor place near a ruinous tower; built by the Angevine kings, as a safeguard to the coast; but by the retreat of the sea, now at such a distance from it as no longer to serve that end. Near the mouth of the Bariato, anciently Bradanus, some columns, rising out of the sandy hillocks, mark the situation of Metapontum. These pillars of coarse marble stand in two rows, which are about eighty feet asunder, ten in one row, and five in the other; their diameter five feet, their height fifteen, the interstices ten. Part of the architrave is all that remains of the entablature. They
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are of the ancient Doric order, tapering regularly with a large cyathiform capital; and no base but a kind of plinth that belongs to the whole row. They are channelled into twenty sharp deep flutes, now much corroded by the salt spray, and the action of the air. This style of architecture, Mr. Swinburne observes, has something in it solemn and majestic. These are all the vestiges of Metapontum.

Next day the travellers ferried over the river Agri, anciently Aciris, once a navigable river, but now a rapid irregular torrent. At the wood near its banks, and about three miles from the sea, are some heaps of rubbish, that fix the situation of Heraclea. Upon the medals of this ancient city, many of which Mr. Swinburne purchased of the peasants, is the figure of Hercules tearing open the jaws of the Nemean lion. The neighbouring hills are composed of calcareous topus, replete with shells incrustated over, or petrified. Whole skeletons of the larger tribe of quadrupeds have been dug out of these stony strata.

The travellers crossed the river Sybaris, now the Coscile, and entered the peninsula formed by that river and the Carathis, where a few degraded fragments, aqueducts, and tombs, we are told, indicate the spot on which stood the city of Sybaris, noted to a proverb in ancient times for the luxury and effeminacy of its inhabitants. No position, Mr. Swinburne thinks, could have been more judiciously chosen for commerce and agriculture, as long as an extensive population and industry kept the river under controul. This was one of the most ancient settlements formed by the Greeks on the Italian shore. The coins of Sybaris are among the most ancient known; being of the sort called *incusi*, i. e. convex on one side, and concave on the reverse. Their impression is a bull, which Mr. Swinburne considers as an emblem of their subdued river, so long their friend and purveyor, but in the end an instrument of their destruction.

Cotrone has succeeded to the Greek city of Croton, but does not cover the same extent of ground. Mr. Swinburne was assured that in summer this climate is unhealthy; a misfortune which, he observes, cannot proceed from local causes; for the salubrity of Croton was famous to a proverb among the ancients. The Esaro, which flowed through the very centre of the old town, now runs in a shallow stony bed; at a considerable distance north of the gates.

The traveller, in order to have an opportunity of seeing some places that lie out of the direct route by land, hired a boat to carry him round the capes. They soon doubled Cape Nau, and, darting through a shallow bay full of shelves and islets,

islets, landed at Cape delle Colonne, known in ancient geography by the name of the Lacinian promontory. On a point, impending over the waves, are some scattered stones, and a few regular courses of building, said to be the ruins of the school of Pythagoras, and of the temple of Juno Lacinia. One column of this edifice is still standing, upon a foundation of large stones cut into facets, and serves as a land-mark for navigators. Its order differs little from that of the columns at Metapontum; but, from some bricks, which appear intermixed with the stone, Mr. Swinburne entertains some doubt whether these remains appertain to any building so ancient as the Crotonian republic; and thinks, for very good reasons, that it may have been rebuilt by the Romans.

‘ Before day-break (says our author) we pushed off our boat, and rowed over to an island marked in every map as the habitation of Calypso. Things must have changed wonderfully since the time of Ulysses, or the goddesses have daily worked a miracle in providing food, without which supernatural assistance the shipwrecked hero had died of hunger: at present this rock will scarcely maintain a sheep. Some thickets of lentiscus, and other brushwood, are the only representatives of the tall trees which the Ithican chief felled for the construction of his vessel. Scholiasts have fixed Calypso’s isle at Cape Rizzuto, because it is directly east of Corfu, whither Ulysses steered with a west wind; but unless Homer talked of imaginary land, hidden from mankind, as the etymology of the words Orygia and Calypso imply, or, from the scarcity of geographical helps in that age, was ignorant of the true distances of places, it is difficult to reconcile matters to probability, I won’t say truth, because a poet is not supposed to be strictly bound to it. Corcyra or Corfu, the land of the Phæacians, which is not a night’s sail from Ithica, is scarce one hundred miles distant from Italy, and therefore could not require seventeen days sailing with a prosperous gale. Homer, in the opinion of Strabo and the most enlightened critics, had travelled much, and did not raise his epic building merely upon the shadowy basis of fiction;—the voyages of Ulysses had been handed down by tradition, and to some well-known stories he added poetical embellishments. Perhaps the sea has covered large tracts of land near this cape, and the rocky islets we still perceive above the waters, may be no more than the tops of the hills that rose upon the beautiful plains where Calypso and her nymphs were said to wander. When, on considering Homer’s narrative with attention, I find Ulysses is driven back into Charibdis by a south wind, gets again upon the wreck, and congratulates himself upon his passing unnoticed under the jaws of Scylla, which was north of the whirlpool, I think it evident he was not carried into the Ionian, but the Mediterranean sea, or, perhaps the ocean, where he was hurried away

before the wind, during nine days and nine nights, till he reached the island of Ortygia. The Baleares in one, or the Fortunate Isles in the other, afforded room enough for the goddess's establishment; and from thence he might very well be seventeen days before he saw Corfu rise like a buckler on the sea.

'I found no charms on the island powerful enough to detain me; and therefore, after a breakfast of prawns and limpets, caught and dressed by my steersman, I put off, and doubling the cape, entered the Gulph of Squilacce. The rocks are composed of pebbles, sand, and shells, united together.'

When Mr. Swinburne had arrived at Brindisi, anciently Brundisium, in the country of the Tarantula, he was desirous of investigating minutely every particular relative to that insect; but the season was not far enough advanced, and no Tarantati, i. e. persons bitten, or pretending to be bitten, had begun to stir. He prevailed upon a woman, who had formerly been bitten, to act the part, and dance the Tarantata before him. Many musicians were summoned, and she performed the dance, as all present assured the traveller, to perfection. Mr. Swinburne is of opinion that this has been a favourite among the inhabitants in very remote times; that accident may have led them to the discovery of the Tarantula; and, upon the strength of its poison, the Paglian dames still enjoy their old dance, though the memory of its institution and ancient name be now obliterated. If at any time these dancers are involuntarily affected, he supposes it to be nothing more than a species of St. Vitus's dance. Our author's conjecture is greatly corroborated by the circumstance of there being numberless churches and places throughout these provinces dedicated to that saint. Many sensible persons, however, we are informed, maintain the reality of the poisonous infection. The Brindisians say, that the Tarantulas sent to Naples for the experiment were not of the true sort, but a much larger and more innocent one; and that the length of the journey, and want of food, had weakened their natural power.

'No person (says Mr. Swinburne) above the lowest rank in life was ever seized with this malady, nor is there an instance of its causing death. The length of the dance, and the patient's powers of bearing such successive fatigue in the canicular season, prove nothing; because every day, at that time of the year, peasants may be seen dancing with equal spirit and perseverance, though they do not pretend to be seized with Tarantism. The illness may therefore be attributed to hysterics, excessive heat, stoppage of perspiration, and other effects of sleeping out of doors in a hot summer air, which is always extremely dangerous, if not mortal, in most parts of Italy. Violent exercise may have

have been found to be a certain cure for this disorder, and continued by tradition, though the date and circumstances of this discovery have been long buried in oblivion;—a natural passion for dancing, imitation, custom of the country, and a desire of raising contributions upon the spectators, are probably the real motives that inspire the Tarantati.

At the distance of a few miles from Brindisi, the Trajan Way may be traced as it crosses a hollow. It is raised to a level upon arches, built in the reticular or lozengy manner.

At Canosa, formerly Canusium, many brick monuments, though stripped of their marble casing, still attest its ancient grandeur. Among them may be seen the fragments of aqueducts, tombs, amphitheatre-baths, military columns, and two triumphal arches, which, by their position, seem to have been two city-gates. At Venosa nothing is now to be seen that can convey any idea of its ancient magnificence, except pieces of marble, containing parts of inscriptions, fixed in the walls of houses and churches. The piece of antiquity of highest reputation, and upon which the inhabitants of Venosa plume themselves most, is a marble bust placed in the great square on a column. This they shew as the effigy of their fellow-citizen Horace; but the badness of the design, and the mode of dress, render this opinion very problematical. Mr. Swinburne takes it to be the head of a saint.

‘I made (says the traveller), an excursion six miles along the Tarentine road to visit the Bandusian fountain, celebrated by Horace in the thirteenth Ode of his Third Book, and so long a point in litigation among critics and commentators. The common opinion placed it at his Sabine farm; but Abbé Chaupy has incontestably proved, that it can be no other than a spring near Palazzo, in the principality of St. Gervasio. I discovered it by the description given by Chaupy; and was sorry to find him so faithful a painter of the present deplorable state of this once charming fountain. No shady groves now hang over its banks to shut out the burning mid-day sun; its gelid waters no longer tumble down the rocks in beautiful cascades, but, choked with dirt, and lost in bogs, are forced to seek their way under ground to a vent at the foot of the hill.’

The travellers entered Benevento through the Arch of Trajan, now called the Porta Aurea, which appears to great disadvantage from the walls and houses that hem it in on both sides. It is, however, in tolerable preservation, and one of the most magnificent remains of Roman grandeur to be met with out of Rome. The architecture and sculpture are both singularly beautiful. The order is the composite; the materials white marble; the height sixty palms; length thirty-seven and a half; and depth twenty-four. It consists

of a single arch, the span of which is twenty palms, and the height thirty-five. On each side of it two fluted columns, upon a joint pedestal, support an entablement and an attic. The intercolumniations and frize are covered with basso-relievos, representing the battles and triumphs of the Dacian war.

‘Except the old Metropolis of the world (says our author), no city of Italy can boast of so many remains of ancient sculpture, as are to be found in Benevento. Scarce a wall is built of any thing but altars, tombs, columns, and remains of entablatures. The most considerable are in the upper town, which I take to be the site of the old one. The cupola of St. Sophia rests upon a circular colonnade of antique marble, in the same manner as those of Santa Maria, near Nocera, Saint Sebastian, and St. Agnes at Rome,—and other buildings erected under Constantine and his family, when the arts were declining. In the court is a fine relievo of the Rape of the Sabines: the other remarkable fragments are, the Death of Meleager,—a Measure of Corn,—some sepulchral busts,—a large boar, covered with the stole and vitta, for sacrifice, which antiquaries call the Caledonian boar, left by Diomed as a badge to his colony of Benevento,—and, Hercules stealing the Hesperian Apples. This last piece struck me very much, from the resemblance it bears to our common mode of depicting the Fall of Man. A woman lies at the foot of a tree, and a huge serpent is twined round the trunk, stretching out its head towards the fruit, which a man leans forward to pluck. The club he holds in his hand, and a Greek inscription, mark him out for Hercules. A volume might be filled with inscriptions collected here, relative to every subject, on which the ancients, who recorded every trifle, were wont to set up a lapidary memorial. The christians have also contributed a considerable variety of monuments. I remarked one, in particular, representing a man rising out of the waters, and pursued by a fish: this alludes to the story of Jonas, and was sometimes carved upon the tombs of the primitive christians, to express mysteriously, their belief in the resurrection.’

On leaving Benevento, Mr. Swinburne crossed the Calore, and travelled to Montefarchio, up-hill most of the way, by a very fine road. Three bridges, built of immense blocks of stone, are the only remains of the Via Appia. The soil is in many places volcanical. One small hill is an entire lump of lava. Montefarchio, a large town belonging to the prince of Troya, stands at the head of a plain, surrounded with lofty mountains on every side, except the north-west corner, where the chain is broken. This plain, which is of an oblong shape, has, in Mr. Swinburne's opinion, been originally the crater of a very large volcano, and afterwards a lake. The sediment of the waters, he thinks, may have levelled and filled

filled up the bottom; and at last a shock may have broken down some part of the environing hills, and let out the water. Torrents washing down the soil of the mountains, may have continued to raise the level, and cultivation completed the drainage. From the size and position of this spot, the traveller conjectures it to be the place where the Roman consuls, and their army of thirty thousand men, were surrounded and captured by the Samnites, who possessed themselves of the high grounds.

Thus have we laid before our readers a summary detail of the narrative of this agreeable traveller; but the limits of a Review would not permit us to even abridge the history, ancient and modern, of the several conspicuous places which he describes. Neither was it compatible with so confined an abstract, to gratify those of our readers who are virtuosi, with enumerating the multiplicity of ancient coins and medals mentioned by this inquisitive and learned traveller. Much less was it in our power to relate the local manners and customs, which Mr. Swinburne has so pleasingly delineated. For an account of all these interesting particulars, we therefore refer our readers to the volume, where they will meet with full satisfaction, in a narrative neither encumbered with frivolous remarks, nor rendered disgusting by prolixity.

A Catalogue of the Manuscripts preserved in the British Museum, hitherto undescribed. By Samuel Ayscough, Clerk. 2 Vols. 4to. 2l. 2s. Rivington.

THIS Catalogue consists of above five thousand volumes, including the collections of sir Hans Sloane in 4100 volumes, of Dr. Birch in 378 volumes, of Thomas Madox, historiographer royal to queen Anne and George I. in 94 volumes, of Mr. Thomas Rymer, not printed in his *Fœdera*, in 58 volumes, and about 400 volumes bequeathed, presented, or purchased at various times.

These articles are distinctly and judiciously arranged in this catalogue, under the following heads: theology, ecclesiastical history, history, commerce, arts, mathematics, astronomy, philosophy, chemistry, medicine, natural history, voyages, grammars, literary history, biography, letters, poetry, judicial astrology, magic, miscellaneous, manuscripts in the Icelandic and the Oriental languages.

At the conclusion the compiler has subjoined a very useful index, containing all the names mentioned in the catalogue, which shews what occurs relating to any author, and what manuscripts of his are preserved in the British Museum.

This catalogue, it must be observed, does not include the Royal, Cotton, or Harleian collections of manuscripts, which are also preserved in the Museum, but such only as have been hitherto *undescribed*.

There are likewise some few manuscripts in Dr. Birch's collection, which are sealed up by the order of the curators, and are therefore not mentioned in this catalogue. This order, it seems, was given in consequence of a desire, which the Doctor had expressed, of having them kept from public inspection for thirty years after his death. He was killed, by a fall from his horse, January 9, 1766; and consequently above seventeen years of this time are now expired.

In this immense collection of manuscripts, there are doubtless many which merit the attention of the curious and learned, in every branch of useful literature; and though there are certainly others (as must be the case in all great collections) which are less worthy of notice, yet there are few which will not afford some useful hint to those who may consult them.

Some of them indeed have been already printed; as, *Presumptive Arguments for the Truth and divine Authority of the Christian Religion*, in ten sermons, by James Duchal, M. A.; *A Collection of Original Letters to and from Dean Swift*, in three volumes; *Pope's Original Translation of the Iliad and Odyssey of Homer*, in three volumes, written chiefly on scraps of paper, covers of letters, &c. There are probably many others, which are likewise worthy of publication.

Dr. Birch, at the time of his death, had prepared for the press a collection of letters, to which he had given the following title: 'Historical Letters, written in the Reigns of James I. and Charles I.; containing a Detail of the public Transactions and Events in Great Britain, during that Period; with a Variety of Particulars not mentioned by our Historians. Now first published from the Originals in the British Museum, Paper-Office, and private Collections.'

The editor of this catalogue intimates his inclination to publish these letters, provided he should meet with proper encouragement.

As he has already given a laudable specimen of his industry, accuracy, and learning, there can be no doubt of his abilities for a publication of this nature.

The present compilation, he tells us, has been his sole employment for upwards of two years. Perhaps there are few examples of such a work having been completed in so short a time. Considering the confused state of many of the papers, the difficulty of reading some, and of ascertaining the

the subject of others, he has performed wonders, and certainly merits an ample reward.

The great fund of information and learning, which these manuscripts contain, is now laid open, and rendered easy of access to every gentleman, who conforms to the rules appointed by the trustees.

And here we cannot forbear congratulating the learned on the establishment of the British Museum. Many an ingenious and industrious author retires from the world, and spends his days in painful lucubrations, not without some pangs of disquietude for the future destiny of his productions. In the middle of his progress, death snatches the pen from his hand; and his performance, which has employed him for many years, is probably destroyed, or suffered to sink into oblivion, by an illiterate or a tasteless executor. These mortifying disasters are more particularly described in the following lines;

Ad auctorem quendam πολυγραφεατον.

* * * * *

Cui tot componis doctos, malesane, libellos?

Te vix defuncto, scrinia blatta tenet;

Hæres immundâ fatuus seponit in arcâ,

Unguibus et sævis sordida delet anus.'

To prevent this deplorable fatality, a liberal and magnificent ASYLUM is now provided for the child of his fancy, where it will be protected from the rude assaults of barbarous and unfeeling ruffians.

We shall exemplify this observation by a remarkable example. The learned Dr. Cudworth published the *first* part of his Intellectual System in 1678, and spent several years in composing the *second*. But he died in 1688, before he had finished his plan, and left his manuscripts on that subject, consisting of several volumes in folio, together with a large commentary on the seventy weeks of Daniel, and other learned tracts, to the care of his daughter Damaris, the wife of sir Francis Masham. For some time they quietly reposed in the library at Oates, in Essex. But, about the year 1762, when the late lord Masham married his second lady, his lordship thought proper to remove the useless volumes of ancient learning, part of the library, which had been bequeathed to the family by Mr. Locke, and the manuscripts of Dr. Cudworth, to make room for books of *polite amusement*. For this purpose he sold a very considerable number to Mr. Robert Davis, then a bookseller in Piccadilly. Mr. Davis was either told, or *wisely* concluded, that the manuscripts were the productions of Mr. Locke. Not having met with a purchaser in London,

he carried them with him to Barnes, when he retired from business. As he was one of the proprietors of the Commentary on the Bible, published by Dr. Dodd, he furnished the Doctor with these manuscripts, which served to give an extraordinary eclat to that work, and to the Christian Magazine, which was published about the same time. The name of Mr. Locke answered the purpose of the proprietors, and the public were unacquainted with the truth of the fact.

Mr. Davis, however, who had no more regard for these learned volumes than the right honourable Goth who had expelled them from his library, when he received them again from Dr. Dodd, threw them into his garret, where they were exposed to the rats, and the depredations of his maid.

About the beginning of the year 1777, a gentleman, who had a veneration for the name of Mr. Locke, and was concerned to hear that any of his writings were in danger of being lost, went down to Barnes to see these manuscripts. And as he was positively assured by Mr. Davis, that they were the real compositions of that eminent writer, he immediately purchased them for forty guineas. But upon examination he soon perceived that the authority of the bookseller was fallacious. He therefore remonstrated against the deception; and the vender condescended to take them again, upon being paid ten guineas for his disappointment in this negotiation! However, as the purchaser had discovered, by many incontestible proofs, that they were the writings of Dr. Cudworth, he recommended them to the curators of the British Museum, by whom they were purchased. And now, at last, after many perils and infamous mutilations, they are safely lodged in that noble repository.

Hints, addressed to the Public. Calculated to dispel the gloomy Ideas which have been lately entertained of the State of our Finances. By John Sinclair, Esq. 8vo. 1s. Cadell.

IN the course of last year, the public was favoured with two productions by this ingenious and intelligent gentleman, whose zeal for the interests of his country, and whose useful researches confer upon him an honourable distinction in the legislative assembly of which he is a member. In one of those he vindicated the superiority of Great Britain, compared with the house of Bourbon, in respect of naval strength; and in the other he suggested the outlines of a plan for having always a sufficient number of seamen ready for the service of the government, on any emergency. The subject of his present address to the public is of yet greater importance, as it relates

to those pecuniary resources of the state, which alone can enable us to support the burden of a war, or to maintain, with security, the expenditure even of a peace-establishment.

It affords us the greater pleasure to find Mr. Sinclair engage in an enquiry tending to evince the great resources of the nation, as discouraging observations have been lately made on this subject by a nobleman of the most respectable talents, as well as by some other writers. Concerning the inauspicious prognostications to which we allude, we are entirely of the same opinion with our author.

‘ It is (says he) the more necessary to investigate this subject, as it has been of late too common for even respectable individuals to amuse themselves, and to terrify the public, with exaggerated accounts of the dangerous state of the national finances. The more our difficulties increased, the greater pleasure they seemed to take in publishing our situation to our enemies; in damping the exertions of those, by whose judgment and abilities alone we could be extricated from the difficulties in which we were involved; and in proving to what fatal lengths even valuable characters may be led, in support of a favourite hypothesis.

‘ As an individual anxious for the honour and prosperity of his country, I must take the liberty of entering my protest against the general tendency of such performances. Every attempt to assign a period, however remote, for the ruin of a large community, strikes me as highly impolitic. Nature has wisely rendered the existence of the individual uncertain, lest the fear of death should embitter his days, and discourage him in every pursuit, even the most laudable; and what reason can be assigned why the order of nature should be reversed, when empires are in question? Dispirited nations, like dispirited individuals, are incapable of successful efforts to extricate themselves from danger: besides, the apprehension of evil is justly accounted more dreadful than its actual existence.

‘ Neither ought such performances to be countenanced in a country, which has long been conspicuous for popular discontent; even in the most flourishing circumstances that perhaps a nation ever knew. Whether it originates from the natural turbulence of a free people, or from the gloomy atmosphere that we breathe; certain it is, that the inhabitants of this island have long been discontented with their situation; and the world has been stunned with their perpetual prognostications of ruin upon ruin, for at least a century past.’

Mr. Sinclair endeavours to refute four positions advanced by the earl of Stair on the subject of the national finances. The first is, that the annual income of this country (by which is understood the produce of the existing taxes) does not exceed, or will not yield much above, twelve millions net yearly. Secondly, that the enormous sum of 16,371,346*l.* is

but

but *scarcely sufficient* for the national expence. Thirdly, that the unfunded debt is at least forty millions; the interest of which will amount to full two millions. And fourthly, that to raise additional taxes, to the amount of 4,371,346l. were it necessary, is among the barest of all bare possibilities.

Our author, in considering these assertions, begins with the national income. He observes that, the present income of the state may be divided into four different branches; namely, the old taxes, the surplusses of which compose the original sinking fund; the new taxes which were added to the sinking fund before the commencement of the late war; the taxes which have been laid on in the course of the war; and the land and malt taxes, which are only annually granted.

Mr. Sinclair justly observes, there cannot be a better sign of the flourishing state of our national finances, than when the old taxes annually produce a considerable addition to the public revenue; as this cannot happen without the increasing wealth and populousness of the country. In conformity to this remark, he evinces, by an explicit detail, the accuracy of which we do not question, that the surplusses of those funds have almost uniformly increased during the space of thirty years; and this by so remarkable a progression, that they have nearly doubled within that period.

Our author infers from his enquiry, that, had it not been for the American war, the surplusses of those three great funds would have been very much augmented; and that, when the present peace is established, there is every reason to hope that the excess may be fairly estimated at 3,250,000l. *per annum*; and that it may afterwards increase.

From the indubitable evidence which the author has produced of the past increase of those taxes, we cannot in the least consider him as too sanguine in his expectations. There may be certain limits beyond which those taxes cannot receive any increment; but as the populousness of Great Britain, the only circumstance which can regulate their standard, may be infinitely increased, it is impossible to circumscribe them within any definite bounds.

It appears from our author's enquiry, that the taxes imposed for defraying the former war have also been upon the increase. The only deficiency is in the fund created 31 Geo. II. which is, however, of no material consequence. According to his statement, they have increased from upwards of one million eight hundred and seventy-six thousand pounds, to three millions one hundred and twenty-six thousand pounds; nor, what deserves to be remarked, have they been injured in consequence of the new burdens to which the nation has been subjected.

Mr.

Mr. Sinclair has very properly avoided giving any statement of the taxes laid on during the present war; because experience justifies the remark, that no positive inference can be drawn, respecting the future produce of taxes, from the sum which they have produced during so few years after their imposition, and while we were engaged in a war with so many maritime nations.

With respect to the produce of the taxes on land and malt, the former, our author observes, is supposed to yield annually about two millions, and the latter about seven hundred and fifty thousand pounds.

So far Mr. Sinclair has proceeded upon the authority of public registers; but, for the satisfaction of the public, he has stated the supposed produce of the existing taxes, when commerce revives, and peace is fully re-established. By reasoning from analogy, therefore, he computes that the income from the present taxes will amount to fourteen millions, three hundred and sixty-eight thousand one hundred and ninety-six pounds, three shillings and ten pence.

Our author afterwards considers the national expence, under the various articles of the temporary and perpetual annuities, and of the peace-establishment; all which united, he calculates at the sum of twelve millions two hundred and fifty-five thousand six hundred and sixty-nine pounds ten shillings and five pence. This being deducted from the supposed national income, there will remain a sinking fund, amounting to two millions one hundred and twelve thousand five hundred and twenty-six pounds thirteen shillings and five pence *per annum*, which, with any tolerable management, will, in process of time, our author observes, relieve the country from no inconsiderable part of the burdens with which it is loaded.

Beside the fact ascertained by Mr. Sinclair, of the progressive increase of the old taxes, he mentions another, which particularly deserves the attention of those who employ themselves in investigating the state of the finances. It is, that the taxes are almost uniformly more productive in the half-year ending on the 10th of October, than in the half-year ending on the 5th of April; a difference which he thinks may principally be attributed to the greater facility of trade and navigation during the former than the latter period. He makes the following remarks on the navy and ordnance debts,

‘ It is a singular circumstance, that, in a country where the public revenue is supposed to be so carefully protected, in which it is asserted, that no money can be raised upon the subject, without the interposition of parliament; and where even the formality of a vote of credit is necessary to enable the sovereign to raise

raise any sum of money for the exigencies of the state, a few subordinate commissioners should have it in their power to run the nation in debt, with scarcely any controul or restriction. No man wishes less to make the naval department unpopular; but, if in addition to what is called the ordinary estimate of the navy, in addition to the extraordinary expences (a confused and inextricable account of which is annually laid before parliament) — if in addition to the 4l. per man, per month, for every seaman and marine that is voted, various unknown charges are to be permitted, formed we know not how, and demanded we know not for what; I tremble to think, that the time may come, when it were almost to be wished, that the pride, the darling, and the principal bulwark of this country were to be annihilated.'

Mr. Sinclair next takes a view of the unfunded debt, so far as it can be at present ascertained; and concludes with a general comparison of the national income and expenditure.

'I hope it will appear sufficiently evident, from the preceding short Hints, that the finances of this country are not in so desperate a state as they are commonly represented; and our situation will be still more prosperous, if wise and judicious plans are entered into for discharging the most burthenfome of our incumbrances; which a clear sinking fund of two millions, joined to the gradual accessions from the falling in of the temporary annuities, will enable us to effect.

'It is unnecessary, however, to enter at present into the examination of such a question, as some time must undoubtedly elapse before any scheme of that nature can be carried into execution. The present object of administration ought to be, to know what is the utmost extent of the national incumbrances, and to put them on a footing that may enable zealous and public-spirited men to form plans for their liquidation. When that period arrives, the writer of this tract will probably again amuse himself with speculations upon the subject: some ideas having occurred to him, which he imagines may be of some use in promoting so desirable a work; and which indeed cannot fail to be effectual, if there is any remains of public virtue in the country.'

We congratulate the public on such a statement of the finances as tends to dissipate all ominous apprehensions respecting the resources of the nation; and we shall, with great satisfaction, attend to the farther researches and observations of this highly meritorious senator on a subject of so general concern.

Bibliotheca Topographica Britannica, No. VII. By John Nichols, F. S. A. Edinb. Corresp. 4to. 7s. 6d. in boards. Nichols.

THIS number contains the history and antiquities of Hinckley, in the county of Leicester; including the hamlets of Stoke, Dadlington, Wykin, and the Hyde; with a large appendix, containing some particulars of the ancient abbey of Lira in Normandy, astronomical remarks adapted to meridian of Hinckley, and* biographical memoirs of several persons of eminence.

Hinckley is a market-town near the borders of Warwickshire, from which county this part of Leicestershire is separated by the Watlingstreet-road. It was formerly superior in consequence to Birmingham. At present it contains 750 houses. The stocking manufactory in this town employs about 1000 frames. The church is a large and venerable structure. Here was formerly a priory and a castle. The latter is traditionally said to have been inhabited by John of Gaunt. The battle of Bosworth-field is supposed to have been fought about four miles from Hinckley.

Among the natives of this town, or those who were any way connected with it, our antiquary particularly mentions sir Robert Bruce Cotton, owner of three fourths of the manor of Hinckley; William Burton, author of the History of Leicestershire; Robert Burton, author of the Anatomy of Melancholy, younger brother to the former; Rev. Thomas Cleiveland, vicar of Hinckley, and his son John Cleiveland, author of several miscellaneous pieces; Richard Vynes, schoolmaster of Hinckley, and afterwards vicar of St. Lawrence Jewry; John Oneby; Anthony Grey, earl of Kent; sir Henry Firebrace; William Stanley, D. D. master of Corpus Christi College, Cambridge; Rev. Francis Brokesby; Rev. Roger Cotes, the celebrated mathematician; Rev. Anthony Blackwall, author of the Sacred Classics; Rev. John Carte, brother to Thomas Carte, the historian, and vicar of Hinckley; Rev. John Dyer, author of Grongar Hill, the Fleece, &c. Rev. Thomas Morres, D. D. vicar of Hinckley; Rev. Dr. Blair, vicar of Hinckley, and prebendary of Westminster, &c.

As the name of sir R. B. Cotton must always be mentioned with honour, and his memory cannot fail of exciting the warmest sentiments of gratitude, while the smallest regard for learning subsists among us, we shall extract part of the account, which our author has given us of his valuable library.

* It consists wholly of manuscripts; many of which being in loose skins, small tracts, or very thin volumes, when they were purchased,

purchased, sir Robert caused several of them to be bound up in one cover. They relate chiefly to the history and antiquities of Great Britain and Ireland, though the ingenious collector refused nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making such a fine collection; when there were many valuable books yet remaining in private hands, which had been taken from the monasteries at their dissolution, and from our universities and colleges at their visitations; when several learned antiquaries, such as Josceline, Noel, Allen, Lambarde, Bowyer, Elsing, Camden, and others, died, who had made it their chief business to scrape up the scattered remains of our monastical libraries; and, either by legacy or purchase, he became possessed of all he thought valuable in their studies. This library was placed by sir Robert Cotton in his own house at Westminster, near the House of Commons; and very much augmented by his son sir Thomas Cotton, and his grandson sir John (who died in 1702, aged 71.) In 1700 an act of parliament was made for the better securing and preserving that library, in the name and family of the Cottons, for the benefit of the public; that it might not be sold, or otherwise disposed of and embezzled. Sir John, great grandson of sir Robert, having sold Cotton-house to queen Anne, about 1706, to be a repository for the royal as well as the Cottonian library, an act was made for the better securing of her majesty's purchase of that house; and both house and library were settled and vested in trustees. The books were then removed into a more convenient room, the former being very damp; and Cotton-house was set apart for the use of the king's library-keeper, who had there the royal and Cottonian libraries under his care. In 1712 the Cottonian library was removed to Essex-house in Essex-street; and in 1730 to a house in Little Dean's Yard, Westminster, purchased by the crown of the lord Ashburnham; where a fire happening upon the 23d of October, 1731, one hundred and eleven books were lost, burnt, or entirely defaced, and ninety-nine rendered imperfect. It was thereupon removed to the Old Dormitory belonging to Westminster school; and finally, in 1753, to that admirable repository, The British Museum, where they still remain.

It is almost incredible how much we are indebted to this library, for what we know of our own country: witness the works of sir Henry Spelman, sir William Dugdale, the Decem Scriptores, Dean Gale, Bishop Burnet's History of the Reformation, Strype's Works, Rymer's *Fœdera*, several pieces published by T. Hearne, and every book almost that hath appeared since, relating to the history and antiquities of Great Britain and Ireland. Nor was sir Robert Cotton less communicative of his library and other collections in his life-time. Speed's History of England is said to owe most of its value and its ornaments to sir Robert Cotton; and Mr. Camden acknowledges, that he received the coins in the *Britannia* from his collection. To Mr. Knolles, author of the *Turkish History*, he communicated authentic letters of the masters
of

of the knights of Rhodes, and the dispatches of Edward Barton, ambassador from queen Elizabeth to the Porte; to sir Walter Raleigh, books and materials for the second volume of his History, never published; and the same to lord Verulam, for his History of Henry VII. The famous Mr. Selden was highly indebted to the books and instructions of sir Robert Cotton, as he thankfully acknowledges in more places than one. In a word, this great and worthy man was the generous patron of all lovers of antiquities, and his house and library were always open to ingenious and inquisitive persons.'

The following concise abridgement of the author's account of the learned Mr. Anth. Blackwall may not be unacceptable to our readers, as we do not recollect that any other memoirs of him have been published.

Anthony Blackwall, a native of Derbyshire, was admitted sizar in Emanuel College, Cambridge, Sept. 13, 1690, proceeded bachelor of arts in 1694, and went out master 1698. He was appointed head master of the noted free school at Derby, and lecturer of All-hallows there, where, in 1706, he distinguished himself in the literary world by *Theognidis Megarensis Sententiæ Morales, novâ Latinâ Versione, Notis et Emendationibus, explanatæ et exornatæ, &c.* 8vo. Whilst at Derby he also published, *An Introduction to the Classics*, 8vo. 1718. In 1722 he was appointed head-master of the free school at Market-Bosworth in Leicestershire; and in 1725 appeared in 4to his greatest and most celebrated work, the *Sacred Classics defended and illustrated*. Vol. I, in two parts. A second volume, completed but a few weeks before his death, was published in 1731, under the title of the *Sacred Classics defended and illustrated*. The second and last volume, in three parts. A Latin translation of both volumes, with additional observations, was published at Leipzig in 1736, by Chr. Wollius, M. A.

Mr. Blackwall had the felicity to bring up many excellent scholars in his seminary at Derby, and Bosworth; among others the celebrated Richard Dawes, author of the *Miscellanæ Critica*, and sir Henry Atkins, bart. who, being patron of the church of Clapham in Surry, presented him, Oct. 12, 1726, to that rectory, then supposed to be worth 300l. a year, as a mark of his gratitude and esteem. In 1728, he was prevailed upon to publish, *A new Latin Grammar, or a short, clear, and easy introduction of young scholars to the knowledge of the Latin tongue*. Early in 1729, to accommodate the families of his patrons, sir Wolstan Dixie and sir Henry Atkins, who were nearly related, he resigned the rectory of Clapham, and retired to Market-Bosworth, where he was equally respect-

ed for his abilities and conviviality. He died at his school there, April 8, 1730. His son John, who was many years an attorney at Stoke, died in 1763, aged 56. A daughter of the former was married to William Cantrell, bookseller, at Derby. There does not appear to be the slightest memorial of this learned and worthy man in the church of Bosworth.

The astronomical observations, at the end of this volume, are curious and extensive. They were made at Hinckley by Mr. John Robinson.

MONTHLY CATALOGUE.

D I V I N I T Y.

Hugo Grotius on the Truth of Christianity. Translated into English, by Spencer Madan, Esq. small 8vo. 5s. Doddsley.

GROTIUS informs us, that he composed his treatise on the Truth of the Christian Religion originally in the Dutch language, and in verse, more particularly for the use of his countrymen in their long voyages to China, Guinea, Turkey, and other foreign countries; and that he afterwards threw it into its present form at the request of his friend Jerom Bignon, advocate-general of the parliament of Paris. The dedication to M. Bignon is dated, Paris, Aug. 27, 1639. In the preface Grotius mentions three writers, who had treated the same subject before him: 1. Ræmundus Sebundus, or De Sebeyde, a learned Spaniard, who, about the year 1436, wrote a treatise, entitled, *Theologia Naturalis, de Homine et Creaturis*. This book was translated by Montagne, who says, that the notions of the author are fine, his design pious, and his scheme well executed. 2. Ludovicus Vives, of Valentia in Spain, who died in 1536. His works were published at Basil, in two volumes, in 1555. The Dialogues, to which Grotius alludes, were also printed separately in 1571. 3. Philip de Mornay, baron Du Pleffis, who wrote a tract, *De Veritate Religionis Christianæ*, which was translated into English by Sir Philip Sydney, and Arthur Golding. M. du Pleffis died in 1623.

Since the days of Grotius, innumerable authors, especially in English and French, have written in defence of Christianity; but no succeeding writer has eclipsed the glory of this celebrated work. It has been several times translated into English; into prose, by Patrick, and by Clarke; into verse, by T. J. in 1686; and lately by Mr. L'Oste. Still, however, Mr. Madan conceived that it might be useful to publish a familiar translation of it, unencumbered with notes or quotations, for the use of the lower ranks of people. 'To the learned world, he says very modestly, I confess I offer nothing prepared or designed for their perusal. They will find neither literary merit nor
novel

novel information, and therefore I would wish them to remember, that all the pretensions of this poor attempt are only, by its brevity and plain appearance, to entice and reconcile the less-informed part of our community to some little knowledge of so great a man as Grotius.' In this view the translator's scheme is laudable, and we wish him success.

A Treatise on the Sabbath. By W. Llewelyn. 8vo. 2s. 6d. Evans.

The author of this tract attempts to shew the origin, the nature, the design, and the utility, of the sabbath; but his manner of treating the subject is desultory and whimsical. On many occasions the reader will be amazed at the wildness of his notions. Thus, in treating of a supposed rebellion in heaven, he introduces the devil like a factious demagogue soliciting votes for a seat in parliament.

'He then ventures upon the business. He declares himself independent, doubtless when God was absent. He canvasses for himself, and by bribes and impositions gets a number to declare for him; and was also by numbers withstood, who abhorred him and his party.'

In the following passage he makes the redemption a subject of buffoonery:

'Satan, pretending to be what he was not, maimed the works of God; Jesus, by a similar sort of conduct, destroys his works. Satan could boast, that, by pretending to be innocent, he had ruined the cause of innocency in the world; and to deride him, Jesus, by taking upon him to be sin, causes it to cease to exist. This is true wit, real humour, and perfect eloquence. Let heaven and earth clap their hands, and burst out into a laugh, for God has mocked the mocker, outwitted the wit, deceived the deceiver, and for ever turned the laugh upon his adversary.'

In another place, speaking of the death of Christ, he describes that event in this wild and extravagant manner:

'Here was such dying as never will be again. The creator died in infinite agony; the earth died trembling, and broke her heart, though a rock; the heaven died, and her face not only turned pale, but black; sun, moon, and stars died; every man, every creature, and every atom died, and expired at once. This brought on the general funeral of the universe and its maker; and now strictly speaking, the dead bury their dead. For God is dead and buried by those who were dead in him, which terminated in the general resurrection of all. The creator rose, and the creation with him, and passed into a new state.'

These are flights of imagination beyond the vulgar bounds of nature, reason, and common sense.

Simplicity recommended to Ministers of the Gospel, with Respect to their Doctrine, Method, Style, and Delivery in preaching; with Hints on other Branches of the Ministerial Office. 12mo. 1s. 6d. Dilly.

A pious and sensible tract, recommending that simplicity which is the noblest ornament of a Christian divine. The archbishop

of Cambray, in his *Dialogues on Eloquence*, father Blaise Giffert,* in his treatise, entitled, *Christian Eloquence in Theory and Practice*, and many others, have recommended this amiable quality to preachers, in the composition and the delivery of their sermons; but this writer has taken a wider compass, and recommends it to ministers of the Gospel in all their sacred offices, and in their whole conduct and deportment. Our author is a dissenter, and, as he informs us, a layman. His work is therefore more adapted to the taste of dissenters than of the clergy of the established church.

Fourteen Sermons on various Subjects. By the late Rev. Robert Hood. 8vo. 5s. in Boards. Baldwin.

These discourses are written in a clear and unaffected style. The author's arguments and observations are plain and obvious, but rational and important. He prudently avoids all points of controversy; and though he warmly recommends religious principles and devout affections, he very properly cautions his readers against enthusiasm.

The subjects of which he treats, are, the nature of Christ's kingdom, the pre-eminence of man above the brutes, calling evil good, and good evil, piety the only source of genuine virtue, the character and blessedness of the pious man, the foundation of the christian's faith and hope, the devout affections, the unhappy influence of bad company, the duty of parents and children, the present rewards of religion and virtue, religious gratitude, the blessings of the Christian religion, and the nature of genuine humility.

The first of these discourses was preached before the protestant dissenting ministers of Cumberland, at their general meeting, Aug. 16, 1780.

P O L I T I C A L.

Reflections on the Preliminary and Provisional Articles. 8vo. 1s. Robinson.

The author of this pamphlet sets out with observing, that if, at the close of the former year, it had been practicable to conclude a general pacification upon the terms we have obtained, he believes they would have been accepted with general satisfaction. But, that the danger being now removed, we compare the terms of this treaty with those of former treaties, without reflecting that an unfortunate war cannot be terminated so advantageously as those which have been successful and glorious. The last part of this remark is perhaps well-founded; but we cannot help thinking that the author himself is likewise erroneous in respect of *comparison*, when he insinuates that the nation had not, upon his own principle, a better right to good terms at the close of last year than at the end of the preceding. It is surely unjust to

* Blaise Giffert was a French Jesuit; born in 1657, died in 1731.

consider the glorious victory we gained in the West Indies as of not even the smallest weight in the balance.

What is objected to the terms of the peace is, the author farther observes, that they were not the best which might have been obtained; that they were acceded to hastily and lightly; and, amongst other things, that they were more considered as connected with the continuance of a particular administration than with the national welfare. 'Now, says he, whether the event hath not sufficiently done away this last imputation, if the fate of former peace-makers did not, who have usually found odium and disgrace where they expected popularity and stability; and whether something more than vain loose suspicions and surmises should not be offered to stigmatize any set of men with a treachery so flagrant and profligate, as it is my wish to keep as clear as possible from any party discussions, I shall leave others to decide.' The author's reasoning on this point appears to us far from satisfactory; for, before we can admit the late change of the administration to be brought as an undeniable proof of the rectitude of the ministers who concluded the peace, he ought to have endeavoured at least to convince us that they really were certain of such an event.

In vindicating the peace, the author's principal argument is the common topic of the immense national debt, with the difficulty of raising men for the army and the sea-service. He endeavours likewise to enforce his reasoning by drawing, between the belligerent powers, a parallel disadvantageous to Great Britain; but, in this part of the pamphlet, he appears to labour under the weight of the cause which he attempts to defend; sometimes appealing to our reason, sometimes to groundless apprehensions, and sometimes even to our humanity. He justifies, however, the several preliminary articles with considerable ingenuity, though most of his arguments have been anticipated in the 'Considerations on the Provisional Treaty and Preliminary Articles of Peace,' of which we gave an account in our last Review.

Thoughts on the Constitution, with a View to the proposed Reform in the Representation of the People, and the Duration of Parliaments.
By Lord Carysfort. 8vo. 1s. 6d. Debrett.

In this pamphlet lord Carysfort takes a comprehensive and philosophical view of the English constitution, which he pronounces to be corrupt in the democratic part. Arguing from the general equality of men by nature, his lordship considers the representation of the people, according to the present system, as extremely imperfect, and subversive of that public spirit which every free government ought to cherish with peculiar care. The plan of reform proposed by this right honourable author is to increase the number of voters in small boroughs, by associating with them the freeholders in adjacent parts of the country, as has been lately done at Cricklade; and to add to the number of re-

representatives for counties in proportion to their extent and population. Copyholders and leaseholders for long terms of years, he thinks, ought to be admitted to vote; but no man be suffered to vote in more than one place. It is but justice to observe, that lord Carysfort is the most sensible and liberal writer that has treated of a parliamentary reform, though we cannot agree with his lordship in respect to what he mentions as a matter of fact, viz. that the people are uneasy under the present mode of representation.

A Letter to a Patriot-Senator. 8vo. 1s. Dilly.

The writer of this Letter endeavours to prove, that, by the constitution of England, the whole independent body of the people has a natural right, and anciently enjoyed it, of voting at the election of representatives. This right, he insists, ought to be restored; and for that purpose, he presents his correspondent with the heads of a bill, of which, however well calculated, it is unnecessary to give any account.

Thoughts on a Reform in the Representation of the People in the Commons House of Parliament. 8vo. 1s. 6d. Stockdale.

This author, after inculcating, upon the supposition of an undue influence of the crown, the necessity of a parliamentary reform, proceeds to give a detail of three different plans which have been proposed for attaining that object. The first respects the addition of a hundred knights of the shire; the second, to disfranchise the rotten boroughs, and to admit copyholders to vote at county-elections; and the third, to restore all subjects, not chargeable as paupers, to what the author deems their ancient right of suffrage. With these plans, he delivers his own opinion, and has addressed the whole to the Hon. William Pitt.

A solemn Appeal to the good Sense of the Nation: pointing out the immediate Necessity of a cordial Coalition between the King and the People, &c. 8vo. 1s. 6d. Flexney.

The professed design of this author is to point out the immediate necessity of a cordial coalition between the king and the people; in order to assert the violated dignity of the crown, and the majesty of the people; and by a restoration of the ancient constitution, to preclude the possibility of this country's being ever governed by a faction. These are plausible pretences, but there appears strong reason for thinking that the author's real intention is very different. He is a most violent partizan for the parliamentary reform. The influence of the aristocracy he seems indeed inclined to abridge; but it is by means of such a restriction of the influence likewise of the crown as cannot be thought very compatible with the British constitution. He would, with great zeal, and a bold precipitancy, endeavour to diminish the weight of the two superior branches of the legislature; but he would at the same time augment the power of the commons to a degree that must render the government in effect democratical.

In short, innovation, and not prudent reformation, is obviously the design of this republican writer.

A Defence of the Rockingham Party, in their late Coalition with the Right Honourable Frederick Lord North. 8vo. 1s. 6d. Stockdale.

This writer, who either is, or affects to be, one of the party which he vindicates, rests the defence upon the proof of the three following propositions; first, that the Rockingham connection was the only one by which the country could be *well served*; secondly, that they were not by themselves of sufficient strength to support the weight of administration; and thirdly, that they were not the men whose services were the most likely to be called for by the sovereign, in the present crisis.

The first of these propositions he endeavours to prove in a manner which, we believe, cannot be thought extremely convincing. It is by reprobating the political character and conduct of the earl of Shelburne, and extolling, in separate panegyrics, the principal members of the Rockingham party. The proposition, however, is not more defective in point of proof than it seems to be in point of foundation; and of this circumstance the author evidently appears to be not unconscious. Foreseeing the ridicule of affirming, that the friends of the late marquis of Rockingham were persuaded the country could not be *well served* but by themselves, he has, to render the proposition consistent with their modesty, changed the terms into what he calls the proper and philosophical state of it, viz. that each individual of that connection was persuaded, that the country could not be *well served* but by his friends. We are much mistaken if this mode of reasoning is not likely to be deemed a refinement in political casuistry.

The author's second proposition is far less controvertible; and upon this foundation he urges the necessity which the Rockingham party perceived of forming a junction with the noble commoner in the blue ribbon.

In respect of the third proposition, that they (the members of the Rockingham party) were not the men whose services were likely to be called for by the sovereign, it appears to us to be, if not unsequential, at least unfavourable to the author's purpose. If, to obtain the reins of government, they formed a union with a minister whose public conduct they had been accustomed to reprobate, shall we admit them to have been influenced by motives of genuine patriotism? and if, with the assistance of their new ally, they really forced themselves into the cabinet, can we entertain a very high opinion of their respect for their sovereign?

In the most essential parts of the pamphlet, the author discovers an embarrassment inseparable from any apology for a public transaction, in which, notwithstanding every specious pretence, men, rather than measures, may appear to have been the object of consideration. This opinion we the more readily acknowledge, as, in treating of the Coalition, in our last Review,

we gave no ground for the least suspicion that we entertained any prejudice on the subject.

Political Reflections on the late Colonial Governments, in which their constitutional Defects are pointed out, and shown to have naturally produced the Rebellion which has unfortunately terminated in the Dismemberment of the British Empire. By an American. 8vo. 3s. Wilkie.

This sensible and judicious author premises some remarks on government in general, and afterwards unfolds the discordant principles of the several charters granted to our former colonies. He appears, from the title, to think that they have always been a set of jarring systems, which must ultimately occasion their own dissolution; and he supports this opinion with a particular, and in general an accurate, review of those of the several colonies. Though we acknowledge that he has pointed out, with some precision, the defects of these original instruments, yet we cannot allow of his conclusion. Every mixed form of government, in the same way, must contribute to its own decay; for where the equilibrium is capable of being destroyed by the irregular increase of the influence of any of its constituent parts, restless and active spirits must necessarily at some time arise, who will endeavour to exalt themselves at the expence of the public peace. A pure and unmixed despotism alone is therefore the only certain and stable form of government in its own nature; but, as it must be constantly supported by an armed force, a popular leader or a secret faction may occasionally change the master, though without affecting the form of the government. We might pursue our author more closely, and point out some concurring circumstances, which have at least contributed to the 'dismemberment'; but this must be the future business of the historian, who can safely tread on the ashes, after the fire under them is extinguished. As the author's chief aim was to point out the errors of old charters, that they might be amended in the renewed attachment of America to Great-Britain, the rest of our labour is useless. In better days, we should have followed, with pleasure, the judgment of the politician or the feelings of the man; but our present lucubrations could have little effect in a distant scene, and among an alienated people.

P O E T R Y.

An Ode to Mr. Lewis Hendrie, &c. principal Bear-Killer in the Metropolis of England, and Comb-Maker in Ordinary to his Majesty. 4to. 1s. Bladon.

This burlesque Ode, though rather too long, and ushered in with more prefatory parade than was necessary, has its share of poetical merit, and is in some parts very laughable. Luckily for the authors of this our day, the fashionable follies of the age afford ample matter for ridicule; Mr. Hendrie's occupation

occupation is a fair mark for satire, and the poet has availed himself of it, to introduce some severe animadversions on several public characters, whether with strict justice or not we will not pretend to determine. Mr. Mason, Mr. Sheridan, sen. Messrs. Fox, Burke, and a few more, have fallen under his lash, and therefore will probably not much admire his poem; where, notwithstanding, the impartial critic may find some good verses; such, in our opinion, are the following:

Vain is the fame Alcmena's son
 Erst from Lernæan trophies won;
 The boar he slew; he stripp'd the hide:
 But to seize the better part
 Is the praise of Hendrie's art,
 To Hercules denied.
 Hendrie, alike the praise is thine,
 The high ingredients to prepare
 That line with unctuous fat the shaggy bear,
 Of deep-condensing night, and essence all divine.'

The Ode concludes with this spirited apostrophe to Mr. Hendrie:

' Yet not to earth confin'd in vain,
 And this dark spot, thy towering fame ascends
 High in the regions of yon spangled plain:
 Lo, each propitious star
 Joins sympathetic with the conscious bear;
 See where at thy approach he bends
 His shaggy head with many a gambol gay,
 To thee and J-hnf-n pointing forth the way,
 J-hnf-n who plods his wordy path along,
 Of urfine manners rude and strong:
 Then may ye mount in that auspicious hour,
 Beyond the reach of fate's controuling pow'r,
 There may ye both, a pair immortal, shine,
 He in the grisly tail, thou in the unctuous chine.'

Dr. J-hnf's best friends will acknowledge, that there is humour in these lines, though at the expence of a respectable character.

The Rutland Volunteer influenza'd; by Woodford Rice, Esq. 4to.
 5s. Kearley.

Though we toiled through this whole poem with unremitting care and attention, we cannot at last tell under what denomination it is to be ranked; whether it is designed for a panegyric or a satire; nor indeed to what end it was written, as it seems to contain nothing but a list of the author's acquaintance, which appears to be very numerous; with a very short and imperfect account of the manner in which they are employed, allusions to facts unknown, and remarks that are totally unintelligible. For a specimen of our author's manner we shall quote a few lines;

' Let Jervas royal ribband wear,
 And Thompson fill a navy-chair;
 Recorded be Lord Longford's name;
 Captain Cornwallis print in book of fame.
 May Cotten's frigate prizes take,
 And Heartwell nibble Keppel's cake.
 Let Howe on Levison put his seal;
 Phil. Affleck's insult now I feel.
 Let Calder have a separate cruize,
 Hoist up the flag of Dickey Hughes:
 Give Fortescue a better ship,
 And Ervine can of Bolton slip:
 Give Tom Lloyd health to sail again,
 And Edward's flag on any main.
 Let Parker dye the Holland seas,
 And Hotham feed on Keppel cheese.
 M'Bride shall guard the northern coast,
 And Schomberg share the navy boast.
 Let Gell the navy laurels share:
 A ship for Brown be Chatham's care.
 Let Sir John Lindsay lead a fleet,
 And Campbell sleep in Audley-street:—
 ' Let Pattison lead the royal train,
 Gun Williams prime, and load again:
 Bob Ainsley gave to Egypt peace,
 Made Bohem knight of golden-fleece;
 Made Maxwell rabi of Duke's place;
 Let Doctor Johnson know the case:
 Make Doctor Franklyn dean of Wells,
 And Madan rhyme for Windsor bells:
 Let Cumberland produce a play,
 And Keate to Andrews yield the day.'

In this strain the Rutland Volunteer jogs on through the whole, to what purpose or with what view we cannot possibly determine, but, as Gay says,

' Our author has a meaning, and no doubt
 You all have sense enough to find it out.'

Explain this long ænigma, good reader, if thou can'st:

Et eris mihi magnus Apollo.

The Times. A Satire. By T. Browne, Esq. 4to. 2s. Edgerton.

This Satire, as the author thinks proper to call it, is one of the most absurd and unmeaning rhapsodies that ever disgraced an English press. When it was printed we know not, for the title-page bears no date; it is pity indeed that it should ever have been printed, as the writer seems to be totally ignorant with regard to the laws of poetry, and gives us neither rhyme, sense, nor harmony; it begins thus,

' In solitary dales, unknown of pain,
 Where spreading rocks ever embow'r the plain;

Where

Where passion the soul of man ne'er fir'd,
 From care awhile how happy thus retir'd!
 Yet there is no respite from human woe.'

What strange hobbling metre! *Passion* is drawn into three syllables, and *respite* accented into *respīte*. For excellent rhyme we would recommend the following:

' From this princely child of *melaucholy*,
 Unto the boor that struts with a big *belly*.
 Now with my lord, now with my *lady*;
 And all prepare them to renew *the day*.
 But all enjoy, applaud the common *ruin*,
 And men in chorus sing man's dying *tune*.'

Here we have *melaucholy* and *belly*, *lady* and *the day*, *ruin* and *tune*, by way of similar sounds. Surely this poet's ear must be formed in a very peculiar manner! To those who have a taste for the obscure and unintelligible, these lines will afford a curious example:

' Ye gods! what creatures! what puzzle! and what wit!
 One booby stands and more than fifty sit!
 Affairs go on, conclude, stand as they were,
 Or each prolongs or longs to sooth his care;
 Each motion promis'd, making or to make,
 But moves the farther, nearer, the rump stake.'

The *rump stake* at the conclusion is as pretty a specimen of the *totally inexplicable* as we have met with for some time past. But for soft and melodious verses take the following:

' The virtuous man's duty's to do what's fit;
 He never builds on mere human credit;
 His happiness is self-contentment;
 His place, his post of honour, retirement.'

We beg pardon of our readers for troubling them with so many quotations from this miserable performance; but as it is done with the honest design of saving them two shillings (the price of the poem) we humbly hope they will excuse it.

Poems by a Gentleman. Small 8vo. 1s. Cadell.

This publication consists of four little poems in elegiac measure. The first is addressed to the memory of an unfortunate young man. In the second the author complains of the falshood of Delia. In the third, disclaims the profession of the law, contrary to his friends' advice: and in the fourth *attempts* to paint 'the delights of fancy;' a subject that requires the most masterly hand. Not that we mean to express a disapprobation of these poems: though inferior to many elegies in pathos, and others in sublimity, yet they by no means deserve censure. The language is elegant, the sense perspicuous, and the lines easy and harmonious.

The

The Efficacy and Innocence of Solvents candidly examined, with Experiments and Cases. By Robert Home, Surgeon to the Savoy. 8vo. 1s. 6d. Murray.

This examination appears to be accurate as well as candid. The result is, that the soap-lees are often of real service in dissolving fabulous concretions of the kidneys, as well as of the bladder. The theorist will argue, that it is impossible; for fixed air in the blood, and acid in the stomach, will destroy the peculiar properties of the solvent. But these arguments are of little consequence; the medicine relieves the complaints, and the stones *seem* at least to disappear. It is of more consequence to observe, that the urine of the author, during the use of the remedy, also possessed a lithontriptic quality, and readily dissolved other calculi, while the urine of a healthy person either added to their weight, or had little effect. This experiment is not, indeed, new; it was formerly tried, if we mistake not, by Dr. Newcome, who, for a similar complaint, had used this remedy. It may possibly be objected, that calculi are of different kinds, and sometimes dissolved by very different and opposite menstrua; but our author does not contend for the lixivium being universally useful; he gives a faithful narration only of what he has himself experienced and observed. He defends the use of solvents from the attacks of Mr. Newman, who has attributed many disorders to their continued use. In one case, at least, it seemed to have no effect on the subsequent operation; and the fevers and scorbutic symptoms which Mr. Newman had prophesied, our author did not observe. His course was indeed interrupted by two or three slight feverish complaints, but their duration was very short; the lixivium itself he found to be antiseptic. The different lixivia are various in their strength, but the doses are in proportion to their causticity. Mr. Adam's solvent is weaker than any lixivium, but Mr. Home thinks it of the same kind, disguised by different preparations, and softened by the addition of opium.

Account of a new Method of treating Joints of the Knee and Elbow. In a Letter to Mr. Pott. By H. Park, of Liverpool. 8vo. 1s. Johnson.

The new method recommended by Mr. Park is, to extirpate the joint while the integuments and muscles remain. Consequently the extremities of the bone unite by an unusual extent of callus, and the limb is preserved, without a joint indeed, and diminished somewhat in its length; but the toes and fingers will probably retain their several motions, and the muscles near the former joint will be fixed to the adhering integuments. The severity of this operation, the numerous abscesses and sinuses which will be formed before a cavity so large is filled up, may not terrify a surgeon, but we think them material objections. The others which may occur are stated by our author with great candor; but, on the whole, he thinks them fully compensated by the advantages of retaining a foot or a hand. He performed the operation

ration on the knee in the Liverpool Infirmary, with the consent of the patient, after he had fairly stated the advantages and disadvantages of it. The recovery was slow; yet it is just to add, that it was as complete as could be expected. The man recovered so well that he went afterwards to sea. Mr. Park thinks, for obvious reasons, that it might succeed better in the arm, and we entirely agree in his opinion. This letter is written with candor and propriety; and there are undoubtedly many cases, in which the operation recommended, with all its terrors, may be advantageously practised.

Practical Observations on Amputation, and the After-treatment: to which is added an Account of the Amputation above the Ankle, with a Flap. By Edward Alanfon. Second Edition. 8vo. 5s. sewed. Johnson.

On a former occasion, we gave an account of the first edition of these Observations*, which Mr. Alanfon has now considerably enlarged. He has been induced to lay them before the public, from a persuasion, that, according to the common method of amputating, too little skin is saved. He observes, as we before recited, that the muscles are generally divided by a perpendicular circular incision; no union is attempted by the first intention; the parts are dressed with dry lint; and by many, the arteries are tied with the needle, including the nerves, veins, and adjacent parts. In consequence of this mode of practice, he remarks that there frequently ensue spasms, brisk symptomatic fever, hæmorrhage, a great discharge of matter, with retraction of the muscles, and exfoliation; all which inconveniences it is his design to prevent.

The method recommended by Mr. Alanfon differs from the usual practice, in respect not only of the operation of amputating, but of the after-treatment. In the former of these he differs with regard to the application of the tape, the quantity of skin saved, and the manner of executing the double incision; and in the latter likewise, in a few circumstances. To the account which we gave of the preceding edition it is sufficient to add, that Mr. Alanfon confirms the success of his method by a number of cases in the infirmary of Liverpool, and elsewhere; and that his farther observations tend strongly to recommend to the general notice of surgeons, the method which forms the subject of this treatise.

Practical Thoughts on Amputations, &c. By R. Mynors, Surgeon. Small 8vo. 2s. 6d. sewed. Robinson.

As no detail of Mr. Mynors's method of amputating, less explicit than his own account, could answer the purpose of surgical readers, we must refer them to his little tract, which is highly worthy of their perusal. The practice he recommends is not only placed by himself in the most advantageous light, but the success of it is likewise confirmed by the testimony of other surgeons, as particularly conducing to render the treatment subsequent to amputation, not only more easy but more expeditious in its effect.

* See Crit. Review, vol. xlix. p. 46.

Interesting Medical Disquisitions and Facts, &c. by the Author of Observations on Fevers. 8vo. 1s. Bowen.

'National interest and national security' again? It is impossible! A second reading has, however, convinced us, that this is really and truly the very same pamphlet which we lately reviewed under the title of 'An Anticipation of the Crisis.' This gross imposition deserves the severest censure. But, besides the title, there is a new introduction of eight pages, from which we learn, that all our losses from wars, pestilence, and emigration, are to be repaired by the hermetic febrifuge!

We have remarked one alteration only, in this *alter et idem*, which is, that, in the present work, the hermetic febrifuge is not to be sold; but these words in the former publication were very carefully erased. We congratulate our countrymen on this *returning* disinterestedness. Neglect not this valuable offer of life and health! And as we have once lost a Rockingham from his inattention to Mr. White, let us not run the slightest risk of the remaining band of venerable patriots.

MISCELLANEOUS.

An Inquiry into the Principles of Ecclesiastical Patronage and Presentation, &c. 12mo. 2s. 6d. Donaldson.

This tract is an elaborate defence of popular elections in the church of Scotland, tending to shew the propriety of vesting the people at large with the power of electing their ministers, in opposition to the right of presentation, restored to patrons by an act in the tenth year of queen Anne, and other claims and pretensions. In the prosecution of this subject the author endeavours to prove, that the scheme of patronage and presentations is incompatible with the principles of law, religion, and the constitution of the Presbyterian church; that it is injurious to the natural rights of mankind, the dignity of human nature, the morals of the clergy and the people, the interest of learning, &c. and that, in these and many other instances, the advantage lies greatly on the side of popular elections.

The author has answered several objections with great acuteness; but he does not seem to have considered the two following circumstances with all the attention they deserve.

First, there is, generally speaking, some *coq du village*, some overbearing dictator (or probably a junto) who takes the lead in popular elections, and frustrates all the benefits and privileges of our author's Utopian system. Secondly, popular elections have been known to produce factions and animosities; but have been very seldom attended with any advantages. Where there is a contest, the qualifications of the candidates are not regarded; the point is carried by interest or artifice; and the party which is defeated is generally dissatisfied: so that every wise man, before he wishes to have a vote for the election of a minister, should consider this pathetic speech of the patriarch Jacob: 'I may bring a curse upon me, and not a blessing.'

Guide

Guide to Health, Beauty, Riches, and Honour. 8vo. 1s. 6d.
Hooper.

This is a collection of advertisements from the newspapers, which at times offer us all the good things of this world, at the lowest rates. The author's introduction, pointing out our improvements in various branches, and referring to the subsequent addresses to the public, is humorous and entertaining, and gives an unity and design to the scattered branches of which this pamphlet consists. Katterfelto is attended to, but in our opinion he merited greater respect; for we really think, and we speak from an intimate personal acquaintance, that he is the greatest genius in the world—in penning an advertisement.

Vindication of General Richard Smith, Chairman of the Select Committee of the House of Commons. 8vo. 2d Edition. 2s. 6d.
Stockdale.

This ironical Vindication is conducted with much humour; and some anecdotes, which the author has related, do not tend to increase the character which the general has hitherto maintained. The greater part of this pamphlet consists of political and mercantile reflections: it is said to be the production of a merchant, and contains many sensible observations, in a peculiar style of irony and humour. The great branches of Asiatic commerce form an object too stupendous for the decision of a Reviewer. We fear, from the irresolution and mutability of the councils, that we shall not, for an extended period, excite either terror or respect among the princes of the East; and that the air-blown bubble will be dissipated, and leave not a 'wreck behind.'

Reports of the Humane Society, instituted in the Year 1774, for the Recovery of Persons apparently drowned, for the Years 1781 and 1782. 8vo. 2s. Rivington.

A Society, which has the welfare of mankind for its principal object, and is conducted by the most disinterested benevolence, deserves our commendations; and we have constantly afforded them, except when the principal institutors were, by too far extending their designs, pursuing methods which might impede their chief and most salutary intentions. In the year 1781, twenty-four persons were recovered; and it is probable that, by their rewards and encouragements, 46 who required no medical assistance, were, in a great measure preserved. The unsuccessful cases in this year were 42. The successful cases in 1782 were 24; those which required no medical assistance 46. The fatal only 35. We can only say to the inhabitants of every city in the neighbourhood of the sea or a navigable river, 'Go! and do THOU likewise.'

Pere Pascal, a Monk of Montserrat, vindicated: in a Charge brought against him by a noble Earl of Great Britain. By P. Thicknesse. 8vo. Davis.

Mr. Thicknesse's performances, though sometimes a little wild and eccentric, are frequently entertaining; we cannot however say so much of this, as it contains nothing but a dull narrative of a transaction that passed between a noble earl, whose

name is not mentioned, and *Pere Pascal*, a monk of Montserrat, who sent some seeds to the earl, and, as Mr. Thicknesse states the fact, was not sufficiently rewarded by the earl for his trouble. This we apprehend is a story which, true or false, the public will not be deeply interested in; the pamphlet therefore, we are afraid, will not be of any great service to Mr. Thicknesse, with regard either to fame or fortune, nor will much *profit* arise from the sale* of it to the monk of Montserrat.

Tyrocinium in Hospitiis Curiae; or, Exercises for the First Year, in the Inns of Court, preparatory to the Study of the Law, Vol. I. By B. D. Free. 12mo. 3s. Brown.

This volume, as the author informs us, was composed of some collections which he had made during his first residence at the university under a private tutor. It consists of three parts, containing the principles of logic, rhetoric, and ethics. To the logic he has prefixed an account of the progress of that art among the ancients. The plan which he has followed is that of Aristotle and the schoolmen; and he seems, we must confess, to have studied Crakenthorpe, Burgerfidius, Crucius, Sanderfon, and Wallis, with wonderful application.

In his treatise on rhetoric he has collected observations from Aristotle, Longinus, and others. In his system of ethics he has chiefly translated his definitions and distinctions from the Latin of Dr. Langbaine, with such alterations and additions as appeared to him to be useful for young gentlemen designed for the bar.

To this volume he has prefixed the following lines from Virgil:

‘ — Tentanda via est, quâ me quoque possim,
Tollere humo, victorque virum volitare per ora.’

It is undoubtedly a noble ambition to be desirous of soaring into the clouds, before the eyes of a gazing multitude. But as it is scarcely probable, that a system of logic or ethics, on the plan of the schoolmen, will raise the author to this glorious elevation, we know but one way of accomplishing his wishes, and that is, by converting his book into a paper-kite.

Then through celestial regions he may sail,
Borne on the wings of each aspiring gale.

The Blazing Star; or Vestina, the Gigantic, Rosy, Goddess of Health. 4to. 1s. 6d. Bladon.

This catch-penny piece is said to be, and probably is, a speech or lecture delivered at Dr. Graham's, in Pall-Mall, by the woman who assists him in the character of Vestina; it was written, we are told in the title page, by the Doctor himself, and it is worthy of him. One part of it being the arrant nonsense of an empty pompous empiric, and the other consisting of nothing but trite and common-place declamation, as long and tedious as a methodist

* The original letters shall be left with the publisher, and the profits (if any arise) from the sale of this petit piece, shall be faithfully remitted to the injured monk at Montserrat.

sermon, and almost as dull. We shall select a short specimen for the amusement of our readers.

' We are told, ladies and gentlemen, by Moses, the sacred philosopher, law-giver, and historian, that the great Creator and Preserver of the universe, whose power and wisdom is supreme and infinite, observed at the creation of the world, what we call, the ascending series, forming man after his own image, after he had created all the other creatures, and every thing else, not only in this world, but even the whole solar system. By that great law-giver, we are told, moreover, that out of the dust of the earth, or, as the original Hebrew I am told has it, out of the slime of the earth, God created man; infusing in him an immortal spirit, and breathing into his nostrils the breath of life; but that of the refined—of the animated clay—he formed his help meet—his solace—his joy—his beautiful counter-part—Woman.

' A very excellent poet exclaimed, "An honest man's the noblest work of God!"—and I am sure that every gentleman in this room will most heartily allow, that a virtuous, beautiful, and sweet-tempered woman, is the loveliest and most desirable object in the whole visible creation.'—

' If you attend, gentlemen, to the fair sex in their early years, in the clear, genial, rosy morning of their life, you will find that females are by nature qualified to appear to advantage in the world much sooner than men. A young lady, for example, of fifteen, will have eyes beaming gentle salutations, and features and lips breathing sweet responses! (to use the words of the sentimental Yorick) and will be found to think and to express herself with so much propriety and elegance, as to be the delight of a company in which a youth of the other sex, and of the same age, would appear either awkward, bashful, silent, or, in a word, quite out of his element. When we consider the early blossoms of love and friendship which begin to appear in girls about the age we have just mentioned, we may very naturally exclaim with the poet,

"Sweet peace fits brooding, like a white-plum'd dove,

"O'er infant friendship, and o'er infant love."

' Thus, gentlemen, the almond, the vine, the peach, the nectarine, and other trees of a soft and delicate texture, in which the balmy, the ambrosial juices meet with but little obstruction in their circulation, are covered with soft verdure, and expand with luxuriant blossoms, long before other trees of a coarser nature and harder substance, seem to feel the genial approaches of the spring:—So women, formed of softer and sweeter materials, of a more plastic organization, and for a speedier display and maturation of both bodily charms and mental abilities, they stand in much less need than men of time, and of the adventitious succours of art, to attain to those high degrees of perfection of which it is generally allowed they are capable.'

Such is the miserable stuff to which the ladies of this curious metropolis are every night invited, and which many, we are told, crowd to hear. Surely England may, of all nations, be called the land of credulity and imposture!

The Sentence of the Court Martial on the Hon. Lieutenant General Murray, late Governor of Minorca. 3s. 6d. Debrett.

Observations on Lieutenant General Murray's Defence. By Sir William Draper. 1s. 6d. Debrett.

It is sufficient to say, of these two publications, that they appear to be authentic.

The Trial of the Hon. Cosmo Gordon. 8vo. 2s.

This trial was instituted upon the allegation of neglect of duty; of which charge colonel Gordon was honourably acquitted.

A Review of Mrs. Crawford and Mrs. Siddons, in the Character of Belvidera. 8vo. 1s. 6d. Debrett.

The author of this pamphlet seems to give his judgement in favour of Mrs. Crawford. But the comparative merits of these celebrated actresses, not being a matter of literary criticism, we shall leave the determination to the tribunal of the public.

D R A M A T I C.

Too Civil by Half, a Farce in two Act, as performed at the Theatre Royal Drury Lane. By John Dent. 8vo. 1s. Stockdale.

Though this performance has not quite so much wit and humour as the comedies of Congreve or Sheridan, there are in it some incidents and circumstances which are truly laughable, and to which it probably owes its success on the stage, where it has been received with approbation. In times like these, when every thing is melancholy around us, the author who makes us laugh is intitled to our thanks. We congratulate Mr. Dent, therefore, on the theatrical applause which he has met with at Drury Lane, and hope it will encourage him to write better farces in future.

The Adventures of a Night, a Farce, as it is performed at Drury-Lane. 8vo. 1s. T. Evans, Strand.

There are few things which more require the attention of the legislature, or stand in greater need of reform, than the police of this city, and its environs. The design, therefore, of this little drama, which clearly is to expose the mal-practices of a set of wretches, who, under the description of trading justices, are guilty of all sorts of peculation, is very laudable: nor is the execution without merit, both in point of conduct and dialogue.

The Blockheads; or, Fortunate Contractor. An Opera, in Two Acts, as it is performed at New York. 8vo. 1s. Kearsley.

If congeniality of character were a qualification sufficient for an adequate description of blockheads, the author of this Opera appears to have, for such an employment, a title, we must acknowledge, superior to what we ever before observed in any other writer.

C O R R E S P O N D E N C E.

A. B. C. desires to know upon what foundation we ascribe the Harmony of the Gospels, or the History of our Saviour, printed in 1705, to Mr. Locke.—An answer shall be given to this inquiry in our next Review.

